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THE MAHABHARATA

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

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BY

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KARNA

&

ÇALYĀ PARVAS.

(SECTIONS XCIII—XCVI. & I—I



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also loudly blew their conchs. All the Kshatriyas embraced one another in joy, upon beholding the Suta's son slain at that juncture.⁷ Having fought a dreadful battle, Karna was slain by Arjuna like an elephant by a lion. That bull among men, viz., Arjuna, thus accomplished his vow. Indeed, even thus, Pārtha reached the end of his hostility (towards Karna).⁸ The ruler of the Madras, with stupified heart, quickly proceeding, O king, to the side of Duryodhana, on that car divested of standard said in sorrow these words:⁹—The elephants, the steeds, and the foremost of car-warriors of thy army have been slain! In consequence of those mighty warriors, and steeds, and elephants huge as hills, having been slain after coming into contact with one another, thy host looks like the domains of Yama!¹⁰ Never before, O Bhārata, has a battle been fought like that between Karna and Arjuna today! Karna had powerfully assailed the two Krishnas today and all others who are thy foes!¹¹ Destiny, however, has certainly flowed, controlled by Pārtha. It is for this that Destiny is protecting the Pāṇdavas and weakening us! Many are the heroes who, resolved to accomplish thy objects, have been forcibly slain by the enemy.¹² Brave kings, who in energy, courage, and might, were equal to Kuvera or Yama or Vāsava or the Lord of the waters, who were possessed of every merit, who were almost unslayable, and who were desirous of achieving thy object, have in battle been slain by the Pāṇdavas! Do not, O Bhārata, grieve for this! This is Destiny! Comfort thyself! Success cannot be always attained!^{*13-14}—Hearing these words of the ruler of the Madras and reflecting on his own evil doings, Duryodhana, with a cheerless heart, became almost deprived of his senses and sighed repeatedly the very picture of woe.¹⁵

SECTION XCIII.

“Dhritarāshtra said,—What was the aspect of the Kuru and the Srinjaya host on that awful day while it was crushed with arrows and scorched (with weapons) in that encounter be-

* I adopt the Bombay reading of the last line of 14.—T. १

tween Karna and Arjuna and while it was flying away from the field ?'¹

"Sanjaya said,—Hear, O king, with attention how that awful and great carnage of human beings and elephants and steeds occurred in battle !² When, after Karna's fall Pārtha uttered leonine shouts, a great fright entered the hearts of thy sons.³ Upon the fall of Karna no warrior of thy army set his heart on rallying the troops or putting forth his prowess.⁴ Their refuge having been destroyed by Arjuna, they were then like rudderless merchants, whose vessels have wrecked on the fathomless ocean, desirous of crossing the uncrossable main.⁵ After the slaughter of the Suta's son, O king, the Kauravas, terrified and mangled with shafts, masterless and desirous of protection, became like a herd of elephants afflicted by lions.⁶ Vanquished by Savyasāchin on that afternoon, they fled away like bulls with broken horns or snakes with broken fangs.⁷ Their foremost of heroes slain, their troops thrown into confusion, themselves mangled with keen arrows, thy sons, after the fall of Karna, O king, fled away in fear.⁸ Divested of weapons and armour, no longer able to ascertain which point of the compass was which, and deprived of their senses, they crushed one another in course of their flight, and looked at one another, afflicted with fear.⁹—*It is me that Vibhatsu is pursuing with speed !—It is me that Vrikodara is pursuing with speed !*—thought every one among the Kauravas who became pale with fear and fell down as they fled.¹⁰ Some on horses, some on cars, some on elephants, and some on foot, mighty car-warriors, endued with great speed, fled away in fear.¹¹ Cars were broken by elephants, horsemen were crushed by great car-warriors, and bands of foot-soldiers were trod down by bodies of horse, as these fled in fear.¹² Like people without protectors in a forest teeming with beasts of prey and robbers, thy warriors became, after the fall of the Suta's son !¹³ They were then like elephants without riders and men without arms. Afflicted with fear, they looked upon the whole world as if it were full of Pārtha.¹⁴ Beholding them fly away afflicted with the fear of Bhimasena, indeed, seeing his troops thus leave the field in thousands, Duryodhana, uttering cries of *Oh* and *Alas*, ad-

dressed his driver, saying,^{15*}—Pārtha will never be able to transgress myself standing bow in hand! Urge my steeds slowly behind all the troops!¹⁶ Without doubt, if I fight standing in the rear of the army, the son of Kunti will never be able to transgress me even as the vasty deep is unable to transgress its continents.¹⁷ Slaying Arjuna and Govinda and the proud Vrikodara and the rest of my foes, I will free myself from the debt I owe to Karna!¹⁸—Hearing these words of the Kuru king that were so worthy of a hero and honorable man, the charioteer slowly urged his steeds adorned with trappings of gold.¹⁹ Then five and twenty thousand warriors on foot, belonging to thy army, without cars and cavalry and elephants among them, prepared for battle.²⁰ Bhimasena filled with wrath, and Dhrishtadyumna the son of Prishata, encompassed them with four kinds of forces and began to strike them with their shafts.²¹ In return, those warriors fought with Bhima and Prishata's son. Some amongst them challenged the two heroes by name.²² Then Bhimasena became filled with rage. Alighting from his car, mace in hand, he fought with those warriors arrived for battle.²³ Observant of the rules of fair fight, Vrikodara, the son of Kunti, came down from his car, and relying upon the might of his arms, began to fight on foot with those foes of his that were on foot.²⁴ Taking up his massive mace adorned with gold, he began to slaughter them all like the Destroyer armed with his bludgeon.²⁵ The Kaurava warriors on foot, filled with rage and becoming reckless of their lives, rushed against Bhima in that battle like insects upon a blazing fire.²⁶ Those infuriate combatants, difficult of being defeated in battle, approaching Bhimasena, perished in a trice like living creatures upon seeing the Destroyer.²⁷ The mighty Bhima, armed with mace, careered like a hawk and destroyed all those five and twenty thousand combatants.²⁸ Having slain that division of heroic warriors, Bhima, of prowess incapable of being baffled and great might, once more stood, with Dhrishtadyumna before him.²⁹ Possessed of great energy, Dhananjaya

* The Bombay reading is *hā hū Kṛitwā*, &c. This seems to be correct.—T.

proceeded against the (remnant of the) car force (of the Kauravas).³⁰ The two sons of Mādri, and Sātyaki, filled with joy, rushed with speed against Cakuni and slaughtered the troops of Suvala's son.³¹ Having slain with keen shafts his cavalry and elephants in that encounter, they rushed impetuously against Cakuni himself upon which a great battle took place.³² Meanwhile Dhananjaya, O lord, proceeding against thy car-force, twanged his bow *Gāndiva* celebrated over the three worlds.³³ Beholding that car having white steeds yoked unto it and owning Krishna for its driver, and seeing that Arjuna was the warrior standing on it, thy troops fled away in fear.³⁴ Five and twenty thousand soldiers on foot, deprived of cars and mangled with shafts, had perished (at the hands of Bhima and Dhrishtadyumna).³⁵ Having slain them, that tiger among men, that great car-warrior among the Pāṇchālas, viz., the high-souled Dhrishtadyumna the son of the Pāṇchāla king,³⁶ soon showed himself, with Bhimasena before him. That slayer of foes and mighty bowman appeared exceedingly handsome.³⁷ Beholding Dhrishtadyumna's car which had steeds white as pigeons yoked unto it and whose lofty standard was made of the trunk of a *Kovidāra*, the Kauravas fled away in great fear.³⁸ The twins (Nakula and Sahadeva) of great fame, and Sātyaki, having pursued with great speed the king of the Gāndhāras who was possessed of lightness of hands in the use of weapons, reappeared (amid the Pāṇḍava ranks).³⁹ Chekitāna and Cikhandin and the (five) sons of Draupadi, O sire, having slaughtered thy vast army, blew their conchs.⁴⁰ All those heroes, although they saw thy troops flying away with faces turned from the field, still pursued them, like bulls pursuing angry bulls after vanquishing them.⁴¹ Pāṇḍu's son Savyasāchin of great might, O king, beholding a remnant of thy army still standing for battle, became filled with wrath.⁴² Possessed of great energy, Dhananjaya rushed against that car-force, drawing his bow *Gāndiva* celebrated over the three worlds.⁴³ Suddenly he shrouded them with showers of arrows. The dust that was raised darkened the scene and nothing could any longer be distinguished.⁴⁴ When the Earth was thus shrouded with dust and when darkness covered everything, thy troops, O king, fled on all sides from

fear.⁴⁶ When the Kuru army thus broke, the Kuru king, O monarch, viz., thy son, rushed against all his foes advancing against him.⁴⁶ Then Duryodhana challenged all the Pāndavas to battle, O chief of Bharata's race, like the *Asura* Vali in days of yore challenging the gods.⁴⁷ At this, all the Pāndava heroes, uniting together, rushed against the advancing Duryodhana, shooting and hurling at him diverse weapons and upbraiding him repeatedly.⁴⁸ Duryodhana, however, filled with rage, fearlessly slaughtered those enemies of his in hundreds and thousands, with keen shafts.⁴⁹ The prowess that we then beheld of thy son was exceedingly wonderful, for alone and unsupported, he fought with all the Pāndavas united together.⁵⁰ Duryodhana then beheld his own troops who, mangled with arrows, had set their hearts on flight, gone not far from the field.⁵¹ Rallying them then, O monarch, thy son who was resolved to maintain his honor, gladdening those warriors of his, said these words unto them!⁵²—I do not see that spot in Earth or on the mountains, whither, if ye fly, the Pāndavas will not slay ye! What use then in flying away?⁵³ Small is the force that the Pāndavas now have! The two Krishnas also are exceedingly mangled! If all of us stay for battle, victory will certainly be ours!⁵⁴ If we fly in disunion, the sinful Pāndavas, pursuing us, will certainly slay all of us! For this, it is better that we should die in battle!⁵⁵ Death in battle is fraught with happiness! Fight, observant of the Kshatriya's duty! He that is dead knows no misery! On the other hand, such a one enjoys eternal bliss hereafter!⁵⁶ Listen, ye Kshatriyas, ay, all of ye, that are assembled here! When the destroyer Yama spareth neither the hero nor the coward, who is there so foolish of understanding, although observant of a Kshatriya's vow like us, that would not fight?⁵⁷ Would ye place yourselves under the power of the angry foe Bhimasena? It behoveth ye not to abandon the duty observed by your sires and grandsires!⁵⁸ There is no greater sin for a Kshatriya than flight from battle! There is no more blessed path for heaven, ye Kauravas, than the duty of battle! Slain in battle, ye warriors, enjoy heaven without delay!—⁵⁹

“Sanjaya continued,—‘While even these words were being

uttered by thy son, the (Kaurava) warriors, exceedingly mangled, fled away on all sides, regardless of that speech.'"¹⁰

SECTION XCIV.

"Sanjaya said,—'The ruler of the Madras then, beholding thy son employed in rallying the troops, with fear depicted in his countenance and with heart stupified with grief, said these words unto Duryodhana.'¹

"Calya said,—Behold this awful field of battle, O hero, covered with heaps of slain men and steeds and elephants! Some tracts are covered with fallen elephants, huge as mountains, exceedingly mangled, their vital limbs pierced with shafts, lying helplessly, deprived of life, their armour displaced, and the weapons, the shields and the swords with which they were equipt lying scattered about! These fallen animals resemble huge mountains riven with thunder, with their rocks and lofty trees and herbs loosened from them and lying all around!²⁻³ The bells and iron hooks and lances and standards with which those huge creatures had been equipt are lying on the ground. Adorned with housings of gold, their bodies are now bathed in blood! Some tracts, again, are covered with fallen steeds, mangled with shafts, breathing hard in pain, and vomiting blood.⁴ Some of them are sending forth soft wails of pain, some are biting the Earth with rolling eyes, and some are uttering piteous neighs. Portions of the field are covered with horsemen and elephant-warriors fallen off from their animals, and with bands of car-warriors forcibly thrown down from their cars.⁵ Some of them are already dead and some are on the point of death. Covered also with the corpses of men and steeds and elephants as also with crushed cars and other huge elephants with their trunks and limbs cut off, the Earth has become awful to look at like the great *Vaitarani* (skirting the domains of Yama).⁶ Indeed, the Earth looketh even such, being strewn with other elephants, stretched on the ground with trembling bodies and broken tusks, vomiting blood, uttering soft cries in pain, deprived of the warriors on their backs, divested of the armour that covered their limbs, and reft of the foot-soldiers

that protected their flanks and rear, and with their quivers and banners and standards displaced, their bodies adorned with housings of gold struck deep with the weapons of the foe!⁷ The Earth looked like the cloud-covered welkin in consequence of being strewn with the fallen bodies of elephant-warriors and horse-men and car-warriors, all of great fame, and of foot-soldiers slain by foes fighting face to face, and divested of armour and ornaments and attire and weapons.⁸ Covered with thousands of fallen combatants mangled with arrows, fully exposed to the view, and deprived of consciousness,—with some amongst them whose breaths were returning slowly,—the Earth seemed as if covered with many extinguished fires.⁹ With those foremost of heroes among both the Kurus and the Srinjayas, pierced with arrows and deprived of life by Pārtha and Karna, the Earth seemed as if strewn with blazing plants fallen from the firmament, or like the nocturnal firmament itself bespangled with blazing planets of serene light.^{10*} The shafts sped from the arms of Karna and Arjuna, piercing through the bodies of elephants and steeds and men and quickly stilling their lives, entered the Earth like mighty snakes entering their holes with heads bent downwards.¹¹ The Earth has become impassable with heaps of slain men and steeds and elephants, and with cars broken with the shafts of Dhananjaya and Adhiratha's son and with the numberless shafts themselves shot by them!^{12†} Strewn with well-equipped cars crushed by means of mighty shafts along with the warriors and the weapons and the

* Verses 9 and 10 as in the Bengal texts do not agree with those in the Bombay edition. In every *sloka* from 1 to 8 diverse differences of reading occur. I have mainly followed the Bengal texts, making an occasional correction by the aid of the Bombay edition.—E.

† Like the previous verses, this also, as read in the Bombay edition, differs in many respects from the form in which it occurs in the Bengal texts. Instead of *Gajairasankhais* of the Bengal texts, the Bombay reading is *Gajaischa-sankhe*. Then for *Avabhinnais* the Bombay reading is *Apaviddhais*. There are other differences again which need not be mentioned. The fact is, it is tiresome to note all or even many of the variations in reading which one meets with by comparing the verses of this section as they occur in the Bengal and the Bombay texts.—T.

standards upon them,—cars, that is, with their traces broken, their joints separated, their axles and yokes and *Trivenus* reduced to fragments, their wheels loosened, their *Upashkaras* destroyed, their *Anukarsnas* cut into pieces, the fastenings of their quivers cut off, and their niches (for the accommodation of drivers) broken,—strewn with those vehicles adorned with gems and gold, the Earth looks like the firmament overspread with autumnal clouds.¹³⁻¹⁴ In consequence of well-equipped royal cars deprived of riders and dragged by fleet steeds, as also of men and elephants and cars and horses that fled very quickly, the army has been broken in diverse ways.¹⁵ Spiked maces with golden bells, battle-axes, sharp lances, heavy clubs, mallets, bright unsheathed swords, and maces covered with cloth of gold, have fallen on the field.¹⁶ Bows decked with ornaments of gold, and shafts equipt with beautiful wings of pure gold, and bright unsheathed rapiers of excellent temper, and lances, and scimitars bright as gold,¹⁷ and umbrellas, and fans, and conchs, and arms decked with excellent flowers and gold, and housings of elephants, and standards, and car-fences, and diadems, and necklaces, and brilliant crowns,¹⁸ and yak-tails lying about, O king, and garlands luminous with corals and pearls, and chaplets for the head, and bracelets for both the wrist and the upper arms, and collars for the neck with strings of gold,¹⁹ and diverse kinds of costly diamonds and gems and pearls, and bodies brought up in great luxury, and heads beautiful as the moon, are lying scattered about.²⁰ Abandoning their bodies and enjoyments and robes and diverse kinds of agreeable pleasures, and acquiring great merit for the devotion they showed to the virtues of their order, they have speedily gone in a blaze of fame to regions of bliss!²¹ Turn back, O Duryodhana! Let the troops retire! O king, O giver of honors, proceed towards thy camp! There, the Sun is hanging low in the welkin, O lord! Remember, O ruler of men, that thou art the cause of all this!²²—Having said these words, unto Duryodhana, Calya, with heart filled with grief, stopped. Duryodhana, however, at that time, deeply afflicted and deprived of his senses, and with eyes bathed in tears, wept for the Suta's son, saying,—*Oh Karna! Oh Karna!*²³—Then all the kings

headed by Drona's son, repeatedly comforting Duryodhana, proceeded towards the camp, frequently looking back at the lofty standard of Arjuna that seemed to be ablaze with his fame.²⁴ At that terrible hour when everything around looked so resplendent, the Kauravas, all of whom had resolved to repair to the other world, their features incapable of recognition owing to the blood that covered them, beholding the Earth, that was drenched with the blood flowing from the bodies of men and steeds and elephants, look like a courtesan attired in crimson robes and floral garlands and ornaments of gold, were unable, O king, to stand there!²⁵⁻²⁶ Filled with grief at the slaughter of Karna, they indulged in loud lamentations, saying,—*Alas, Karna! Alas, Karna!*—Beholding the Sun assume a crimson hue, all of them speedily proceeded towards their camp.²⁷ As regards Karna, though slain and pierced with gold-winged shafts whetted on stone and equipt with feathers dyed in blood and sped from *Gāndīva*, yet that hero, lying on the ground, looked resplendent like the Sun himself of bright rays.²⁸ It seemed that the illustrious Surya, ever kind to his worshippers, having touched with his rays the gore-drenched body of Karna, proceeded, with aspect crimson in grief, to the other ocean from desire of a bath.^{29*} Thinking so, the throngs of celestials and *Rishis* (that had come there for witnessing the battle) left the scene for proceeding to their respective abodes. The large crowd of other beings also, entertaining the same thought, went away, repairing as they chose to heaven or the Earth.³⁰ The foremost of Kuru heroes also, having beheld that wonderful battle between Dhananjaya and Adhiratha's son, which had inspired all living creatures with dread, proceeded (to

* The beauty of this simile will be understood when it is remembered that the custom, observed to this day in India by the relatives of a dead person, is to bathe in a tank or stream soon after receiving the news of death. If again the corpse is touched, the same rite of purification has to be performed. Here, Surya is the sire of Karna, and the latter had also been a devout worshipper of that sire. The setting Sun is, therefore, represented as proceeding to the western ocean for a bath, having witnessed the death of his child and having also touched the body of that child with his rays, the Sanskrit word for ray being *Kara*, which stands also for the hand.—T.

their nightly quarters), filled with wonder and applauding (the encounter).³¹ Though his armour had been cut off with arrows, and though he had been slain in course of that dreadful fight, still that beauty of features which the son of Rādhā possessed did not abandon him when dead.³² Indeed, every one beheld the body of the hero to resemble heated gold. It seemed to be endued with life and possessed of the effulgence of fire or the Sun.³³ All the warriors, O king, were inspired with fright at sight of the Suta's son lying dead on the field, like other animals at sight of the lion.³⁴ Indeed, though dead, that tiger among men seemed ready to utter his commands. Nothing, in that illustrious dead, seemed changed.³⁵ Clad in a beautiful attire, and possessed of a neck that was very beautiful, the Suta's son owned a face which resembled the full moon in splendour.³⁶ Adorned with diverse ornaments and decked with *Angulas* made of bright gold, Vaikartana, though slain, lay stretched like a gigantic tree adorned with branches and twigs.³⁷ Indeed, that tiger among men lay like a heap of pure gold, or like a blazing fire extinguished with the water of Pārtha's shafts.³⁸ Even as a blazing conflagration is extinguished when it comes in contact with water, the Karna-conflagration was extinguished by the Pārtha-cloud in that battle.³⁹ Having shot showers of arrows and scorched the ten points of the compass, that tiger among men, viz., Karna, along with his sons, was quieted by Pārtha's energy. He left the world, taking away with him that blazing glory of his own which he had earned on Earth by fair fight.⁴⁰ Having scorched the Pāṇḍavas and the Pāṇchālas with the energy of his weapons, having poured showers of arrows and burnt the hostile divisions,⁴¹ having, indeed, heated the universe like the thousand-rayed Surya of great beauty, Karna, otherwise called Vaikartana, left the world, with his sons and followers.⁴² Thus fell that hero who was a *Kalpa* tree unto these swarms of birds represented by suitors. Solicited by suitors he always said,—*I give*—but never the words—*I have not!*⁴³—The righteous always regarded him as a righteous person. Even such was Vrisha who fell in single combat! All the wealth of that high-souled person had been dedicated to the Brāhmanas. There was

nothing, not even his life, that he could not give away unto the Brāhmanas.⁴⁴ He was ever the favourite of ladies, exceedingly liberal, and a mighty car-warrior. Burnt by the weapons of Pārtha, he attained to the highest end.^{45*} He, relying upon whom thy son had provoked hostilities, thus went to heaven, taking away with him the hope of victory, the happiness, and the armour of the Kauravas!⁴⁶ When Karna fell, the rivers stood still. The Sun set with a pale hue. The planet Mercury, the son of Soma, assuming the hue of fire or the Sun, appeared to course through the firmament in a slanting direction.⁴⁷ The firmament seemed to be rent in twain; the Earth uttered loud roars; violent and awful winds began to blow. All the points of the horizon, covered with smoke, seemed to be ablaze. The great oceans were agitated and uttered awful sounds.⁴⁸ The mountains with their forests began to tremble, and all creatures, O sire, felt pain. The planet Jupiter, afflicting the constellation *Rohini*, assumed the hue of the Moon or the Sun.⁴⁹ Upon the fall of Karna, the subsidiary points also of the compass became ablaze. The welkin became enveloped in darkness. The Earth trembled. Meteors of blazing splendour fell. *Rākshasas* and other wanderers of the night became filled with joy.⁵⁰ When Arjuna, with that razor-faced shaft, struck off Karna's head adorned with a face as beautiful as the Moon, then, O king, loud cries of *Oh* and *Alas* were heard of creatures in heaven, in the welkin, and on the Earth.⁵¹ Having in battle slain his foe Karna who was worshipped by the gods, the *Gandharvas*, and human beings, Prithā's son Arjuna looked resplendent in his energy like the deity of a thousand eyes after the slaughter of Vritra.⁵² Then riding on that car of theirs whose rattle resembled the roar of the clouds and whose splendour was like that of the meridian Sun of the autumnal sky, which was adorned with banners and equipt with a standard incessantly producing an awful noise, whose

* Some of the Bengal texts read the first line of 45 differently. If that reading be adopted, the translation would run thus,—‘He was ever the favorite of men. He was exceedingly liberal. Indeed, he who had always loved to give away, at last met with death.’—T.

effulgence resembled that of the snow or the Moon or the conch or the crystal,⁵⁸ and whose steeds were like those of Indra himself, those two foremost of men, viz., the son of Pāndu and the crusher of Keçin, whose energy resembled that of the great Indra, and who were adorned with gold and pearls and gems and diamonds and corals, and who were like fire or the Sun in splendour, fearlessly careered over the field of battle with great speed, like Vishnu and Vāsava mounted on the same chariot.⁵⁴⁻⁵⁵ Forcibly divesting the enemy of his splendour by means of the twang of *Gāndīva* and the slaps of their palms, and slaying the Kurus with showers of shafts, the Ape-bannered Arjuna, and the Garuda-bannered Krishna,⁵⁶ both of whom were possessed of immeasurable prowess,—those two foremost of men,—filled with joy, took up with their hands their loud-sounding conchs adorned with gold and white as snow, and placing them against their lips, blew them simultaneously with those beautiful mouths of theirs, piercing the hearts of their foes with the sound.⁵⁷ The blare of *Pānchajanya* and that of *Devadatta* filled the Earth, the welkin, and heaven.⁵⁸ At the sound of the heroic Mādhava's conch as also at that of Arjuna's, all the Kauravas, O best of kings, became filled with fright.⁵⁹ Those foremost of men, causing the forests, the mountains, the rivers, and the points of the compass to resound with the blare of their conchs, and filling the army of thy son with fright, gladdened Yudhishtira therewith.⁶⁰ As soon as the Kauravas heard the blare of those conchs that were thus being blown, all of them left the field with great speed, deserting the ruler of the Madras and the chief of the Bharatas, O Bhārata, viz., Duryodhana.⁶¹ Then diverse creatures, uniting together, congratulated Dhananjaya, that hero shining resplendent on the field of battle, as also Janārdhana, those two foremost of men who then looked like a couple of risen Suns.⁶² Pierced with Karna's arrows, those two chastisers of foes, viz., Achyuta and Arjuna, looked resplendent like the bright and many-rayed Moon and the Sun risen after dispelling a gloom.⁶³ Casting off those arrows, those two mighty warriors, both endued with unrivalled prowess, surrounded by well-wishers and friends, happily entered

their own encampment, like the lords Vāsava and Vishnu duly invoked by sacrificial priests.^{64*} Upon the slaughter of Karna in that dreadful battle, the gods, *Gandharvas*, human beings, *Chāranas*, great *Rishis*, *Yakshas*, and great *Nāgas*, worshipped Krishna and Arjuna with great respect and wished them victory (in all things).⁶⁵ Having received all their friends then, each according to his age, and applauded by those friends in return for their incomparable feats, the two heroes rejoiced with their friends, like the chief of the celestials and Vishnu after the overthrow of Vali.’⁶⁶

SECTION XCV.

“Sanjaya said,—‘Upon the fall of Karna otherwise called Vaikartana, the Kauravas, afflicted with fear, fled away on all sides, casting their eyes on empty space.¹ Indeed, hearing that the heroic Karna had been slain by the foe, all thy troops, stupified with fear, broke and fled in all directions.²† Then, O king, the Kuru leaders, filled with anxiety, desired to withdraw their troops, O Bhārata, whose flight had been endeavoured to be checked by thy son.³ Understanding their wishes, thy son, O bull of Bharata’s race, acted according to the advice of Calya, withdrew the army.⁴ Then Kritavarman, O Bhārata, surrounded by the unslaughtered remnant of the Nārāyana troops of thy army, quickly proceeded towards the encampment.⁵ Surrounded by a thousand Gāndhāras, Cakuni, beholding the son of Adhiratha slain, proceeded quickly towards the encampment.⁶ Caradwat’s son Kripa, O king, surrounded by the large elephant force that resembled a mass of clouds, proceeded quickly towards the encampment.⁷ The heroic Aṣwatthāman, repeatedly drawing deep breaths at sight of the victory of the Pāndavas, proceeded quickly towards the encampment.⁸ Surrounded by the unslaughtered remnant of the *Samsaptakas* which was still a large force, Suçarman also, O king, proceeded, casting his

* Some of the Bengal texts read *Sadasyanindya* which is unmeaning. Of course, the correct reading is *Sadasyaputau*.—T.

† The Bombay edition reads the second line of 2 differently.—T.

eyes on those terrified soldiers.^{9*} King Duryodhana, deeply afflicted and deprived of everything, proceeded, his heart filled with grief, and a prey to many cheerless thoughts.¹⁰ Calya, that foremost of car-warriors, proceeded towards the camp, on that car deprived of standard, casting his eyes on all sides.¹¹ The other mighty car-warriors of the Bharata army, still numerous, fled quickly, afflicted with fear, filled with shame, and almost deprived of their senses.¹² Indeed, seeing Karna overthrown, all the Kauravas fled away quickly, afflicted and anxious with fear, trembling, and with voices choked with tears.¹³ The mighty car-warriors of the Kuru army fled away in fear, O chief of Kuru's race, some applauding Arjuna, some applauding Karna.¹⁴ Amongst those thousands of warriors of thy army in that great battle, there was not a single person who had still any wish for fight.¹⁵ Upon the fall of Karna, O monarch, the Kauravas became hopeless of life, kingdom, wives, and wealth.¹⁶ Guiding them with care, O lord, thy son, filled with grief and sorrow, set his heart upon resting them for the night.¹⁷ Those great car-warriors also, O monarch, accepting his orders with bent heads, retired from the field with cheerless hearts and pale faces.'"¹⁸

SECTION XCVI.

"Sanjaya said,—'After Karna had thus been slain and the Kaurava troops had fled away, he of Daçârha's race, embracing Pârtha from joy, said unto him these words:—Vritra was slain by the wielder of the thunder-bolt. Karna hath been slain by thee. Men will talk (in the same breath) of the slaughter of Vritra and Karna in awful battle.² Vritra was slain in battle by the deity of great energy with his thunder. Karna hath been slain by thee with bow and sharp arrows.³ Go, O son of Kunti, and represent, O Bhârata, unto king Yudhishtira the just, this prowess of thine that is capable of procuring thee great fame and that hath become well-known in the world!⁴ Having repre-

* The Bengal reading is *Bhayârdittân*, the Bombay reading, *Bhayârdittas*. I adopt the former.—T.

sented unto king Yudhishtira thej ust this slaughter of Karna in battle for compassing which thou hadst been endeavouring for a long course of years, thou wilt be freed from the debt thou owest to the king !⁵ During the progress of the battle between thyself and Karna, the son of Dharma once came for beholding the field.⁶ Having, however, been deeply and exceedingly pierced (with arrows), he could not stay in battle. The king, that bull among men, then went back to his tent.⁷—Pārtha answered Keçava, that bull of Yadu's race, saying,—So be it!—The latter then cheerfully caused the car of that foremost of car-warriors to turn back.⁸ Having said these words unto Arjuna, Krishna addressed the soldiers, saying,—Blessed be ye, stand all of ye carefully, facing the foe !⁹—Unto Dhrishtadyumna and Yudhāmanyu and the twin sons of Mādri and Vrikodara and Yuyudhāna, Govinda said,¹⁰—Ye kings, until we come back having informed the king of Karna's slaughter by Arjuna, stand ye here with care !¹¹—Having received the permission of those heroes, he then set out for the quarters of the king. With Pārtha in his company, Govinda beheld Yudhishtira,¹² that tiger among kings, lying on an excellent bed of gold. Both of them then, with great joy, touched the feet of the king.¹³ Beholding their joy and the extraordinary wounds on their bodies, Yudhishtira regarded the son of Rādhā to be dead and rose quickly from his bed.¹⁴ That chastiser of foes, viz., the mighty-armed monarch, having risen from his bed, repeatedly embraced Vāsudeva and Arjuna with affection. That descendant of Kuru's race then asked Vāsudeva (the particulars of Karna's death).¹⁵ Then the sweet-speeched Vāsudeva, that descendant of the Yadu race, spoke to him of Karna's death exactly as it had happened.¹⁶ Smiling then, Krishna, otherwise called Achyuta, joined his palms and addressed king Yudhishtira whose foes had been killed, saying,¹⁷—By good luck, the wielder of *Gāndiva*, and Vrikodara the son of Pāndu, and thyself, and the two sons of Mādri, are all safe, having been freed from this battle that has been so destructive of heroes and that made the very hair of the body to stand on end !¹⁸ Do thou those acts, O son of Pāndu, which should next be done ! The Suta's son Karna, possessed of great might

and otherwise called Vaikartana, hath been slain! By good luck, victory hath become thine, O king of kings! By good luck, thou growest, O son of Pāndu!¹⁹ The Earth drinketh today the blood of that Suta's son, that wretch among men, who had laughed at the dice-won Krishnā!²⁰ That foe of thine, O bull of Kuru's race, lieth today on the bare ground, pierced all over with arrows. Behold that tiger among men, pierced and mangled with shafts!²¹ O thou of mighty arms, rule now, with care, this Earth that is divested of all thy foes, and enjoy with ourselves, all kinds of enjoyable articles!—²²

“Sanjaya continued,—‘Having heard these words of the high-souled Keçava, Yudhishtira, with great joy, worshipped in return that hero of Daçārha's race.—*Good luck, Good luck*,—were the words, O monarch, that he said.²³ And he added,—It is not wonderful, O mighty-armed one, in thee, O son of Devaki, that Pārtha, having obtained thee for his charioteer, should achieve feats that are even superhuman!²⁴—Then that chief of Kuru's race, that righteous son of Prithā, taking hold of Keçava's right arm adorned with *Angadas*, and addressing both Keçava and Arjuna, said,²⁵—Nārada told me that ye two are the gods Nara and Nārāyana, those ancient and best of *Rishis*, that are ever employed in the preservation of righteousness!²⁶ Gifted with great intelligence, the master Krishna-Dwaipāyana, the highly blessed Vyāsa, also, hath repeatedly told me this celestial history!²⁷ Through thy influence, O Krishna, this Dhananjaya the son of Pāndu, facing his foes, hath vanquished them, without ever turning back from any of them!²⁸ Victory, and not defeat, we are certain to have, since thou hast accepted the drivership of Pārtha in battle!²⁹—Having said these words, King Yudhishtira the just, that tiger among men, mounting his car adorned with gold and having steeds, of ivory white and black tails and fleet as thought harnessed unto it, and surrounded by many Pāndava troops, set out, conversing pleasantly with Krishna and Arjuna along the way, for beholding the field of battle on which thousands of incidents had taken place.³⁰⁻³¹ Conversing with those two heroes, viz.,

* Differences of reading are noticeable between these two verses as

Mādhava and Phālguna, the king beheld Karna, that bull among men, lying on the field of battle.⁸² Indeed, king Yudhishtira beheld Karna pierced all over with arrows like a *Kadamva* flower with straight filaments all around its body.⁸³ Yudhishtira beheld Karna illuminated by thousands of golden lamps filled with perfumed oil.⁸⁴ Having beheld Karna with his son slain and mangled with shafts sped from *Gāndiva*, king Yudhishtira⁸⁵ repeatedly looked at him before he could believe his eyes. He then applauded those tigers among men, viz., Mādhava and Phālguna, saying,⁸⁶—O Govinda, today I have become king of the Earth, with my brothers, in consequence of thyself of great wisdom having become my protector and lord!⁸⁷ Hearing of the slaughter of that tiger among men, viz., the proud son of Rādhā, the wicked-souled son of Dhritarāstra will be filled with despair,⁸⁸ as regards both life and kingdom! Through thy grace, O bull among men, we have acquired our objects!⁸⁹ By good luck, victory hath been thine, O Govinda! By good luck, the enemy hath been slain! By good luck, the wielder of *Gāndiva*, the son of Pāndu, hath been crowned with victory!⁹⁰ Thirteen years we have passed in wakefulness and great sorrow! O thou of mighty arms, through thy grace, we will sleep happily this night!⁹¹—In this way, O ruler of men, king Yudhishtira the just praised Janārdana greatly as also Arjuna, O monarch!⁹²

“Sanjaya continued,—Beholding Karna with his son slain with Pārtha’s shafts, that perpetuator of Kuru’s race, viz., Yudhishtira, regarded himself as reborn.⁹³ The kings (in the Pāndava army).—great car-warriors all—filled with joy, approached Kunti’s son Yudhishtira and gladdened him greatly.⁹⁴ Nakula, and Sahadeva, and Vrikodara the son of Pāndu, and Sātyaki, O king, that foremost of car-warriors among the Vrishnis,⁹⁵ and Dhrishtadyumna, and Cikhandin, and others among the Pāndus, the Pāñchālas, and the Srinjayas, worshipped the son of Kunti after the slaughter of the Suta’s son.⁹⁶ Extolling king Yudhishtira the son of Pāndu, those delighters

occurring in the Bengal and the Bombay texts. I have adopted the Bengal readings.—T.

in battle, those affectual smiters, those heroes possessed of sureness of aim and longing for victory, also praised those scorchers of foes, viz., the two Krishnas, with speeches fraught with panegyrics. Then those great car-warriors, filled with delight, proceeded towards their own camp.⁴⁷⁻⁴⁸ Thus occurred that great carnage, making the hair to stand on end, in consequence, O king, of thy evil policy ! Why dost thou grieve for it now ? ”⁴⁹

Vaiçampāyana continued,—“Hearing those evil tidings, the Kuru king Dhritarāshtra suddenly fell down on the ground from his excellent seat.⁵⁰ Similarly, the royal lady Gāndhārī of great foresight fell down. She indulged in diverse lamentations for the slaughter of Karna in battle.⁵¹ Then Vidura and Sanjaya both raised the fallen monarch and began to comfort him.⁵² Similarly the Kuru ladies raised Gāndhārī.⁵³ Tinking destiny and necessity to be all powerful, that royal ascetic, under that great grief, seemed to lose his senses.⁵⁴ His heart filled with anxiety and sorrow, the king, however, did not again swoon away. Comforted by them, he remained silent, indulging in melancholy meditations.⁵⁵ He that reads of this great battle, which is like unto a sacrifice, between the high-souled Dhananjaya and Adhiratha’s son, as also he that hears this battle read, both obtain, O Bhārata, the fruit of a great sacrifice duly performed.⁵⁶ The learned say that the holy and the eternal Vishnu is Sacrifice, and each of those other gods, viz., Agni, Wind, Soma, and Surya, is so. Therefore, he that will, without malice, hear or recite this *Parvan*, will be happy and capable of attaining to every region of bliss.⁵⁷ Filled with devotion, men always read this sacred and first of *Samhitās*. They that do so, rejoice, obtaining wealth, and grain, and fame.⁵⁸ A man must, therefore, ever hear it without malice. He that does so will obtain all kinds of happiness. With that foremost of persons, Vishnu, and the illustrious Self-born, and Bhava also, become pleased.⁵⁹ A Brāhmana, by reading it, would obtain the fruit of having studied the *Vedas* ; a Kshatriya obtains strength and victory in battle ; Vaiçyas would obtain immense wealth, and Cudras would obtain health and freedom from disease.⁶⁰ Then again the illustrious Vishnu

is eternal. And since it is that god who hath been glorified in this *Parvan*, it is for this that the man reading or hearing it becometh happy and acquireth all the objects of his heart. These words of the great *Rishi* (Vyāsa) can never be untrue !⁶¹ The merit that may be attained by listening to the recitation of the *Karna Parvan* is equal to his who giveth away unceasingly for a whole year good cows with calves."⁶²

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FINIS.

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.

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BY

PRATAP CHANDRA RAY, C. I. E.

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THE MAHABHARATA

CALYA PARVA.

SECTION I.

(Çalya-badha Parva).

Having bowed down unto Nārāyana, and Nara the most exalted of male beings, and the goddess Saraswati, must the word JAYA be uttered.

Janamejaya said,—“After Karna had thus been slain in battle by Savyasāchin, what did the small (unslaughtered) remnant of the Kauravas do, O regenerate one?¹ Beholding the army (of the Pāndavas) swelling with might and energy, what behaviour did the Kuru prince Suyodhana adopt towards the Pāndavas, thinking it suitable to the hour?² I desire to hear all this! Tell me, O foremost of regenerate ones! I am never satiated with listening to the grand feats of my ancestors!”³

Vaiçampāyana said,—“After the fall of Karna, O king, Dhritārāshtra’s son Suyodhana was plunged deep into an ocean of grief and saw despair on every side.⁴ Indulging in incessant lamentations, saying,—*Alas, Oh Karna, Alas, Oh Karna*,—he proceeded with great difficulty to his camp, accompanied by the unslaughtered remnant of the kings on his side.⁵ Thinking of the slaughter of the Suta’s son, he could not obtain peace of mind, though comforted by those kings with excellent reasons inculcated by the scriptures.⁶ Regarding Destiny and Necessity to be all-powerful, the Kuru king firmly resolved on battle.⁷ Having duly made Calya the generalissimo of his forces, that bull among kings, O monarch, proceeded for battle, accompanied by that unslaughtered remnant of his forces.⁸ Then, O chief of Bharata’s race, a terrible battle took place between the troops of the Kurus and those

of the Pāṇdavas, resembling that between the gods and the *Asuras*.⁹ Then Çalya, O monarch, having made a great carnage in battle, at last lost a large number of his troops and was slain by Yudhishtira at midday.¹⁰ Then king Duryodhana, having lost all his friends and kinsmen, fled away from the field of battle and penetrated into the depths of a terrible lake from fear of his enemies.¹¹ On the afternoon of that day, Bhimasena, causing the lake to be encompassed by many mighty car-warriors, summoned Duryodhana and having obliged him to come out, slew him speedily, putting forth his strength.¹² After Duryodhana's slaughter, the three car-warriors (of the Kuru side) that were still unslain (viz., Aṇwatthāman and Kripa and Kritavarman), filled with rage, O monarch, slaughtered the Pāṇchāla troops in the night.¹³ On the next morning, Sanjaya, having set out from the camp, entered the city (the Kuru capital), cheerless and filled with grief and sorrow.¹⁴ Having entered the city, the *Suta* Sanjaya, raising his arms in grief, and with limbs trembling, entered the palace of the king.¹⁵ Filled with grief, O tiger among men, he wept aloud, saying,—Alas, O king! Alas, all of us are ruined by the slaughter of that high-souled monarch!¹⁶ Alas, Time is all-powerful, and crooked in his course, since all our allies, endued with might equal to that of Çakra himself, have been slain by the Pāṇdavas!¹⁷*—Seeing Sanjaya come back to the city, O king, in that distressful plight, all the people, O best of kings, filled with great anxiety, wept loudly, saying,—Alas, Oh king!¹⁸—The whole city, O tiger among men, including the very children, hearing of Duryodhana's death, sent forth notes of lamentation from every side.¹⁹ We then beheld all the men and women running about, deeply afflicted with grief, their senses gone, and resembling people that are demented.²⁰ The *Suta* Sanjaya then, deeply agitated, entered the abode of the king and beheld that foremost of monarchs, that lord of men, having wisdom for his eyes.²¹

* The Bombay edition reads the first line of 17 differently. If that reading be accepted, the translation would run,—Destiny is all-powerful, O king, and prowess is fruitless!—T.

Beholding the sinless monarch, that chief of Bharata's race, seated, surrounded by his daughters-in-law and Gāndhāri and Vidura and by other friends and kinsmen that were always his well-wishers,²² and engaged in thinking on that very subject, viz., the death of Karna, the *Suta* Sanjaya, with heart filled with grief, O Janamejaya, weepingly and in a voice choked with tears, said unto him,—I am Sanjaya, O tiger among men! I bow to thee, O bull of Bharata's race!²³⁻²⁴ The ruler of the Madras, viz., Calya, hath been slain! Similarly Suvala's son Cakuni, and Uluka, O tiger among men, that valiant son of the gamester (Cakuni), have been slain!²⁵ All the *Samsaptakas*, the Kāmvojas together with the Cakas, the *Mlechhas*, the Mountaineers, and the Yavanas, have also been slain!²⁶ The Easterners have been slain, O monarch, and all the Southerners! The Northerners have all been slain, as also the Westerners, O ruler of men!²⁷ All the kings and all the princes have been slain, O monarch! King Duryodhana also has been slain by the son of Pāndu after the manner he had vowed.²⁸ With his thighs broken, O monarch, he lieth now on the dust, covered with blood. Dhrishtadyumna also hath been slain, O king, as also the unvanquished Cikhandin!²⁹ Uttamaujas and Yudhāmanyu, O king, and the Prabhadrakas, and those tigers among men, viz., the Pāñchālas, and the Chedis, have been destroyed.³⁰ Thy sons have all been slain as also the (five) sons of Draupadi, O Bhārata! The heroic and mighty son of Karna, viz., Vrishasena, hath been slain.³¹ All the men (that had been assembled) have been slain. All the elephants have been destroyed. All the car-warriors, O tiger among men, and all the steeds, have fallen in battle.³² Very few are alive on thy side, O lord! In consequence of the Pāndavas and the Kauravas having encountered each other,³³ the world, stupified by Time, now consists of only women! On the side of the Pāndavas seven are alive, while amongst the Dhārtarāshtras three are so.³⁴ They are the five (Pāndava) brothers, and Vāsudeva, and Sātyaki, and Kripa, and Kritavarman, and Drona's son, that foremost of victors.³⁵ These three car-warriors, O monarch, are all that survive, O best of kings, of all the *Akshauhinis* mustered on

thy side, O ruler of men!³⁶ These are the survivors, O monarch, the rest have perished! Making Duryodhana and his hostility (towards the Pāndavas) the cause, the whole world, it seems, hath been destroyed, O bull of Bharata's race, by Time!³⁷

Vaiçampayana continued,—‘Hearing these cruel words, Dhritarāshtra, that ruler of men, fell down, O monarch, on the Earth, deprived of his senses.³⁸ As soon as the king fell down, Vidura also, of great fame, O monarch, afflicted with sorrow on account of the king's distress, fell down on the Earth.³⁹ Gāndhāri also, O best of kings, and all the Kuru ladies, suddenly fell down on the ground, hearing those cruel words.⁴⁰ That entire conclave of royal persons remained lying on the ground, deprived of their senses and raving deliriously, like figures painted on a large piece of canvas.⁴¹ Then king Dhritarāshtra, that lord of Earth, afflicted with the calamity represented by the death of his sons, slowly and with difficulty regained his life-breaths.⁴² Having recovered his senses, the king, with trembling limbs and sorrowful heart, turned his face on every side, and said these words unto Kshatri (Vidura):⁴³—O learned Kshatri, O thou of great wisdom, thou, O bull of Bharata's race, art now my refuge! I am lordless and destitute of all my sons!⁴⁴—Having said these, he once more fell down, deprived of his senses. Beholding him fallen, all his kinsmen, that were present there,⁴⁵ sprinkled cold water over him and fanned him with fans. Comforted after a long while, that lord of Earth,⁴⁶ afflicted with sorrow on account of the death of his sons, remained silent, sighing heavily, O monarch, like a snake put into a jar.⁴⁷ Sanjaya also wept aloud, beholding the king so afflicted. All the ladies too, with Gāndhāri of great celebrity, did the same.⁴⁸ After a long while, O best of men, Dhritarāshtra, having repeatedly swooned, addressed Vidura, saying,⁴⁹—Let all the ladies retire, as also Gāndhāri of great fame, and all these friends! My mind hath become greatly unsettled!⁵⁰—Thus addressed, Vidura, repeatedly trembling, slowly dismissed the ladies, O bull of Bharata's race!⁵¹ All those ladies retired, O chief of the Bharatas, as also all those friends, beholding the king deeply afflicted.⁵²

Then Sanjaya cheerlessly looked at the king, O scorcher of foes, who, having recovered his senses, was weeping in great affliction.⁵³ With joined hands, Vidura then, in sweet words, comforted that ruler of men who was sighing incessantly."⁵⁴

SECTION II.

Vaiçampāyana said,—“After the ladies had been dismissed, Dhritarāshtra, the son of Amvikā, plunged into grief greater than that which had afflicted him before, began, O monarch, to indulge in lamentations.¹ Exhaling breaths that resembled smoke, and repeatedly waving his arms, and reflecting a little, O monarch, he said these words.²

“Dhritarāshtra said,—‘Alas, O *Suta*, the intelligence is fraught with great grief that I hear from thee, viz., that the Pāndavas are all safe and have suffered no loss in battle!’³ Without doubt, my hard heart is made of the essence of thunder, since it breaketh not upon hearing of the fall of my sons!⁴ Thinking of their ages, O Sanjaya, and of their sports in childhood, and learning today that all of them have perished, my heart seems to break into pieces!⁵ Although in consequence of my blindness I never saw their forms, still I cherished a great love for them in consequence of the affection one feels for his children.⁶ Hearing that they had passed out of childhood and entered the period of youth and then of early manhood, I became exceedingly glad, O sinless one!⁷ Hearing today that they have been slain and divested of prosperity and energy, I fail to obtain peace of mind, being overwhelmed with grief on account of the distress that has overtaken them!⁸ Come, come, O king of kings, to me that am without a protector now! Deprived of thee, O mighty-armed one, what will be my plight?⁹ Why, O sire, abandoning all the assembled kings dost thou lie on the bare ground, deprived of life, like an ordinary and wretched king?¹⁰ Having been, O monarch, the refuge of kinsmen and friends, where dost thou go now, O hero, abandoning me that am blind and old?¹¹ Where now, O king, is that compassion of thine, that love, and that respectfulness? Invincible as thou wert in battle, how, alas, hast

thou been slain by the Pārthas ?¹² Who will now, after I will have waked from sleep at the proper hour, repeatedly address me in such endearing and respectful words as,—*O father, O father,—O great king,—O Lord of the world!*¹³—and affectionately clasping my neck with moistened eyes, will seek my orders, saying,—Command me, O thou of Kuru's race!—Address me, O son, in that sweet language once more!¹⁴ O dear child, I heard even these words from thy lips, viz.,—This wide Earth is as much ours as it is of Prithā's son!¹⁵ Bhagadatta and Kripa and Calya and the two princes of Avanti and Jayadratha and Bhuriçravas and Cala and Somadatta and Vālhika¹⁶ and Açwatthāman and the chief of the Bhojas and the mighty prince of Magadha and Vrihadvala and the ruler of the Kāçis and Cakuni the son of Suvala¹⁷ and many thousands of *Mlecchas* and Cakas and Yavanas, and Sudakshina the ruler of the Kāmvojas and the king of the Trigartas¹⁸ and the grandsire Bhishma and Bharadwāja's son and Gotama's son and Crutāyush and Ayutāyush and Catāyush of great energy,¹⁹ and Jalasandha and Rishyaçringa's son and the *Rākshasa* Alāyudha, and the mighty-armed Alamvusha and the great car-warrior Suvāhu,²⁰—these and numerous other kings, O best of monarchs, have taken up arms for my sake, prepared to cast away their very lives in great battle!²¹ Stationed on the field amidst these, and surrounded by my brothers, I will fight against all the Pārthas and the Pānchālas²² and the Chedis, O tiger among kings, and the sons of Draupadi and Sātyaki and Kunti-Bhoja and the *Rākshasa* Ghatotkacha!²³ Even one amongst these, O king, excited with rage, is able to resist in battle the Pāndavas rushing towards him!²⁴ What need I say then of all these heroes, every one of whom has wrongs to avenge on the Pāndavas, when united together? All these, O monarch, will fight with the followers of the Pāndavas and will slay them in battle.²⁵ Karna alone, with myself, will slay the Pāndavas. All the heroic kings will then live under my sway.²⁶ He who is their leader, viz., the mighty Vāsudeva, will not, he has told me, put on mail for them, O king!²⁷—Even in this way, O Suta, did Duryodhana often use to speak to me! Hearing what he

said, I believed that the Pāṇḍavas would be slain in battle.³⁸ When, however, my sons, stationed in the midst of those heroes, and exerting themselves vigorously in battle, have all been slain, what can it be but Destiny?³⁹ When that lord of the world, viz., the valiant Bhishma, having encountered Cikhandin, met with his death like a lion meeting with his at the hands of a jackal, what can it be but Destiny?⁴⁰ When the Brāhmana Drona, that master of all weapons offensive and defensive, has been slain by the Pāṇḍavas in battle, what can it be but Destiny?⁴¹ When Bhuriçravas has been slain in battle, as also Somadatta and king Vālhika, what can it be but Destiny?⁴² When Bhagadatta, skilled in fighting from the backs of elephants, has been slain, and when Jayadratha hath been slain, what can it be but Destiny?⁴³ When Sudakshina has been slain, and Jalasandha of Puru's race, as also Crutāyush and Ayutāyush, what can it be but Destiny?⁴⁴ The mighty Pāṇḍya, that foremost of all wielders of weapons, has been slain in battle by the Pāṇḍavas. What can it be but Destiny?⁴⁵ When Vrihadvala has been slain and the mighty king of the Māgadhas, and the valiant Ugrāyudha, that type of all bowmen,⁴⁶ when the two princes of Avanti (viz., Vinda and Anuvinda) have been slain, and the ruler also of the Trigartas, as also the numerous *Samsaptakas*, what can it be but Destiny?⁴⁷ When king Alamvusha, and the *Rākshasa* Alāyudha, and Rishyaçringa's son, have been slain, what can it be but Destiny?⁴⁸ When the Nārāyanas have been slain, as also the Gopālas, those troops that were invincible in battle, and many thousands of *Mlecchas*, what can it be but Destiny?⁴⁹ When Cakuni the son of Suvala, and the mighty Uluka, called the gamester's son, that hero at the head of his forces, have been slain, what can it be but Destiny?⁵⁰ When innumerable high-souled heroes, accomplished in all kinds of weapons offensive and defensive, and endued with prowess equal to that of Cakra himself, have been slain, O *Suta*,⁵¹ when Kshatriyas hailing from diverse realms, O Sanjaya, have all been slain in battle, what can it be but Destiny?⁵² Endued with great might, my sons and grandsons have been slain, as also my friends and brethren, What can it be but Destiny?⁵³ With-

out doubt, man takes his birth, subject to Destiny. That man who is possessed of good fortune meets with good.⁴⁴ I am bereft of good fortune, and, therefore, am deprived of my children, O Sanjaya! Old as I am, how shall I now submit to the sway of enemies?⁴⁵ I do not think anything else than exile into the woods to be good for me, O lord! Deprived of relatives and kinsmen as I am, I will go into the woods.⁴⁶ Nothing else than an exile into the woods can be better for me who am fallen into this plight and who am shorn of my wings, O Sanjaya!⁴⁷ When Duryodhana has been slain, when Çalya has been slain, when Duṣṣāsana and Vivingça and the mighty Vikarna have been slain,⁴⁸ how shall I be able to bear the roars of that Bhimasena who hath alone slain a hundred sons of mine in battle?⁴⁹ He will frequently speak of the slaughter of Duryodhana in my hearing. Burning with grief and sorrow, I shall not be able to bear his cruel words!”⁵⁰

Vaiçampāyana continued,—“Even thus that king, burning with grief and deprived of relatives and kinsmen, repeatedly swooned, overwhelmed with sorrow on account of the death of his sons.⁵¹ Having wept for a long while, Dhritarāshtra, the son of Amvikā, breathed heavy and hot sighs at the thought of his defeat.⁵² Overwhelmed with sorrow, and burning with grief, that bull of Bharata’s race once more enquired of his charioteer Sanjaya the son of Gavaḡana the details of what had happened.⁵³

“Dhritarāshtra said,—‘After Bhishma and Drona had been slain and the Suta’s son also overthrown, whom did my warriors make their generalissimo?’⁵⁴ The Pāṇḍavas are slaying without any delay every one whom my warriors are making their generalissimo in battle.⁵⁵ Bhishma was slain at the van of battle by the diadem-decked Arjuna in the very sight of ye all! Even thus was Drona slain in the sight of ye all!⁵⁶ Even thus was the Suta’s son, the valiant Karna, slain by Arjuna in the sight of all the kings!⁵⁷ Long before, the high-souled Vidura had told me that through the fault of Duryodhana, the population of the Earth would be exterminated.⁵⁸ There are some fools that do not see things even though they cast their eyes on them, Those words of Vidura have been even so unto

my foolish self.⁶⁰ What Vidura of righteous soul, conversant with the attributes of everything, then said, hath turned out exactly, for the words he uttered were nothing but the truth.⁶¹ Afflicted by fate, I did not then act according to those words. The fruits of that evil course have now manifested themselves. Describe them to me, O son of Gavaigana, once more!⁶² Who became the head of our army after Karna's fall? Who was that car-warrior who proceeded against Arjuna and Vāsudeva?⁶³ Who were they that protected the right wheel of the ruler of the Madras in battle? Who protected the left wheel of that hero when he went to battle? Who also guarded his rear?⁶⁴ How, when all of you were together, could the mighty king of the Madras, as also my son, be slain, O Sanjaya, by the Pāṇḍavas?⁶⁵ Tell me the details of the great destruction of the Bharatas. Tell me how my son Duryodhana fell in battle!⁶⁶ Tell me how all the Pāṇchālas with their followers, and Dhṛishtadyumna and Cikhandin and the five sons of Draupadi, fell!⁶⁷ Tell me how the (five) Pāṇḍavas and the two Sātwatas (viz., Krishna and Śātyaki), and Kripa and Kritavarman and Drona's son, have escaped with life!⁶⁸ I desire to hear everything about the manner in which the battle occurred and the kind of battle it was! Thou art skilled, O Sanjaya, in narration. Tell me everything!"⁶⁹

SECTION III.

"Sanjaya said,—Hear, O king, with attention how that great carnage of the Kurus and the Pāṇḍavas occurred when they encountered each other.¹ After the Suta's son had been slain by the illustrious son of Pāṇḍu, and after the troops had been repeatedly rallied and had repeatedly fled away,² and after a terrible carnage had taken place, O foremost of men, of human beings in battle subsequent to Karna's death, Pārtha began to utter leonine roars. At that time a great fear entered the hearts of thy sons.³ Indeed, after Karna's death, there was no warrior in thy army who could set his heart upon rallying the troops or displaying his prowess.⁴ They then looked like ship-wrecked merchants on the fathomless ocean without a

raft to save themselves. When their protector was slain by the diadem-decked Arjuna, they were like persons on the wide sea desirous of reaching some shore of safety.⁵ Indeed, O king, after the slaughter of the Suta's son, thy troops, struck with panic and mangled with arrows, were like unprotected men desirous of a protector or like a herd of deer afflicted by a lion.⁶ Vanquished by Savyasāchin, they retired in the evening, like bulls with broken horns or snakes shorn of their fangs.⁷ Their foremost of heroes slain, themselves thrown into confusion and mangled with keen arrows, thy sons, O king, upon the slaughter of the Suta's son, fled away in fear.⁸ Deprived of weapons and coats of mail, all of them lost their senses and knew not in which direction to fly. Casting their eyes on all sides in fear, many of them began to slaughter one another.⁹ Many fell down or became pale, thinking,—*It is me whom Vibhatsu is pursuing!—It is me whom Vrikodara is pursuing!*¹⁰—Some riding on fleet steeds, some on fleet cars, and some on fleet elephants, many great car-warriors fled away from fear, abandoning the foot-soldiers.¹¹ Cars were broken by elephants, horsemen were crushed by great car-warriors, and bands of foot were smashed and slain by bodies of horse, as these fled away from the field.¹² After the fall of the Suta's son, thy troops became like stragglers from a caravan in a forest abounding with robbers and beasts of prey.¹³ Some elephants whose riders had been slain, and others whose trunks had been cut off, afflicted with fear, beheld the whole world to be full of Pārtha.¹⁴ Beholding his troops flying away afflicted with the fear of Bhimasena, Duryodhana then, with cries of *Oh* and *Alas*, addressed his driver, saying,¹⁵—If I take up my post at the rear of the army, armed with my bow, Pārtha then will never be able to transgress me. Urge the steeds, therefore, with speed.¹⁶ When I will put forth my valor in battle, Dhananjaya the son of Kuntī will not venture to transgress me like the ocean never venturing to transgress its continents.¹⁷ To-day, slaying Arjuna with Govindā, and the proud Vrikodara, and the rest of my foes, I will free myself from the debt I owe to Karna.¹⁸—Hearing these words of the Kuru

king so becoming a hero and an honorable man, his driver slowly urged those steeds adorned with trappings of gold.¹⁹ At that time many brave warriors deprived of elephants and steeds and cars, and five and twenty thousand foot, O sire, proceeded slowly (for battle).²⁰ Then Bhimasena, filled with wrath, and Dhrishtadyumna the son of Prishata, encompassing those troops with the assistance of four kinds of forces, destroyed them with shafts.²¹ All of them fought vigorously with Bhima and Prishata's son. Many amongst them challenged the two Pāndava heroes, mentioning their names.²² Surrounded by them in battle, Bhima became enraged with them. Quickly descending from his car, he began to fight, armed with his mace.²³ Relying on the might of his own arms, Vrikodara the son of Kunti, who was on his car, observant of the rules of fair fight, did not fight with those foes who were on the ground.²⁴ Armed then with that heavy mace of his that was made entirely of iron and adorned with gold and equipt with a sling, and that resembled the Destroyer himself as he becomes at the end of the *Yuga*, Bhima slew them all like Yama slaughtering creatures with his club.²⁵ Those foot-soldiers, excited with great rage, having lost their friends and kinsmen, were prepared to throw away their lives, and rushed in that battle towards Bhima like insects towards a blazing fire.²⁶ Indeed, those warriors, filled with rage and invincible in battle, approaching Bhimasena, suddenly perished like living creatures at the glance of the Destroyer.²⁷ Armed with sword and mace, Bhima careered like a hawk and slaughtered those five and twenty thousand warriors of thine.²⁸ Having slain that brave division, the mighty Bhima, of prowess incapable of being baffled, once more stood, with Dhrishtadyumna before him.²⁹ Meanwhile Dhananjaya of great energy proceeded towards the car-division (of the Kurus). The twin sons of Mādri and the mighty car-warrior Sātyaki, all endued with great strength, cheerfully rushed against Cakuni with great speed from desire of slaying him.³⁰ Having slain with keen shafts the numerous cavalry of Cakuni, those Pāndava heroes quickly rushed against Cakuni himself, whereupon a fierce battle was fought there.³¹ Then Dhananjaya, O king, penetrated into the midst of the car-

division of the Kauravas, stretching his bow *Gāndīva* celebrated over the three worlds.³² Beholding that car having white steeds yoked unto it and owning Krishna for its driver coming towards them, with Arjuna as the warrior on it, thy troops fled away in fear.³³ Deprived of cars and steeds and pierced with shafts from every side, five and twenty thousand foot-soldiers proceeded towards Pārtha and surrounded him.³⁴ Then that mighty car-warrior amongst the Pāñchālas, (viz., Dhrishtadyumna) with Bhimasena at his head, speedily slew that brave division and stood triumphant.³⁵ The son of the Pāñchāla king, viz., the celebrated Dhrishtadyumna, was a mighty Bowman possessed of great beauty and a crusher of large bands of foes.³⁶ At sight of Dhrishtadyumna unto whose car were yoked steeds white as pigeons and whose standard was made of a lofty *Kovidāra*, thy troops fled away in fear.³⁷ The celebrated sons of Mādri, with Sātyaki among them, engaged in the pursuit of the Gāndhāra king who was quick in the use of weapons, speedily appeared to our view.³⁸ Chekitāna and Cikhandin and the (five) sons of Draupadi, O sire, having slain a large number of thy troops, blew their conchs.³⁹ Beholding all thy troops flying away with their faces from the field, those (Pāndava) heroes pursued and smote them like bulls pursuing vanquished bulls.⁴⁰ Then the mighty Savyasāchin the son of Pāndu, beholding a remnant of thy army still keeping their ground, became filled with rage, O king!⁴¹ Suddenly, O monarch, he shrouded that remnant of thy forces with arrows. The dust, however, that was then raised, enveloped the scene, in consequence of which we could not see anything.⁴² Darkness also spread over the scene and the field of battle was covered with arrows. Thy troops, O monarch, then fled away in fear on all sides.⁴³ When his army was thus broken, the Kuru king, O monarch, rushed against both friends and foes.⁴⁴ Then Duryodhana challenged all the Pāndavas to battle, O chief of Bharata's race, like the *Asura* Vali in days of yore challenging all the celestials.⁴⁵ The Pāndavas then, uniting together and filled with rage, upbraiding him repeatedly and shooting diverse weapons, rushed against the roaring Duryodhana.⁴⁶ The latter, however, fearlessly smote his foes with shafts. The prowess

that we then saw of thy son was exceedingly wonderful,⁴⁷ since all the Pāndavas together were unable to transgress him. At this time Duryodhana beheld, staying at a little distance from him, his troops, exceedingly mangled with shafts, and prepared to fly away. Rallying them then, O monarch, thy son, resolved on battle and desirous of gladdening them, addressed those warriors, saying,⁴⁸⁻⁴⁹—I do not see that spot on plain or mountain whither, if ye fly, the Pāndavas will not slay ye! What use then in flight?⁵⁰ The Pāndava army hath now been reduced to a small remnant. The two Krishnas have been exceedingly mangled. If all of us make a stand here, we are certain to have victory.⁵¹ If, however, ye fly away, breaking your array, the Pāndavas, pursuing your sinful selves, will slay ye all! Death in battle, therefore, is for our good!⁵² Death in the field of battle while engaged in fight according to Kshatriya practices, is pleasant. Such death produces no kind of grief. By encountering such a death, a person enjoys eternal happiness in the other world.⁵³ Let all the Kshatriyas assembled here listen to me! It were better that they should even submit to the power of the angry Bhimasena than that they should abandon the duties practiced by them from the days of their ancestors!⁵⁴ There is no act more sinful for a Kshatriya than flight from battle! Ye Kauravas, there is not a better path to heaven than the duty of battle!⁵⁵ The warrior acquires in a day regions of bliss (in the other world) that take many long years for others to acquire!—Fulfilling these words of the king, the great Kshatriya car-warriors⁵⁶ once more rushed against the Pāndavas, unable to endure their defeat and firmly resolved to put forth their prowess.⁵⁷ Then commenced a battle once more, that was exceedingly fierce, between thy troops and the enemy, and that resembled the one between the gods and the *Asuras*.⁵⁸ Thy son Duryodhana then, O monarch with all his troops, rushed against the Pāndavas headed by Yudhishtira.⁵⁹

SECTION IV.

"Sanjaya said,—'Beholding the fallen boxes of cars* as also the cars of high-souled warriors, and the elephants and foot-soldiers, O sire, slain in battle,'—seeing the field of battle assume an aspect as awful as that of the sporting ground of Rudra,—observing the inglorious end obtained by hundreds and thousands of kings,²—witnessing also the prowess of Pārtha after the retreat of thy son with grief-stricken heart and when thy troops, filled with anxiety³ and fallen into great distress, O Bhārata, were deliberating as to what they should next do, hearing also the loud wails of the Kaurava warriors that were being crushed,⁴ and marking the displaced and disordered tokens of great kings, the Kuru leader Kripa of great energy, possessed of years and good conduct and filled with compassion,⁵ and endued with eloquence, approached king Duryodhana, and angrily said these words unto him :⁶—O Duryodhana, listen, O Bhārata, to these words that I will say unto thee ! Having heard them, O monarch, do thou act according to them, O sinless one, if it please thee !⁷ There is no path, O monarch, that is better than the duty of battle ! Having recourse to that path, Kshatriyas, O bull of the Kshatriya order, engage in battle !⁸ He who lives in the observance of Kshatriya practices fights with son, sire, brother, sister's son, and maternal uncle, and relatives, and kinsmen.⁹ If he is slaughtered in battle, there is great merit in it. Similarly, there is great sin if he flies from the field. It is for this that the life of a person desirous of living by the adoption of Kshatriya duties is exceedingly terrible.¹⁰ Unto thee, as regards this, I will say a few beneficial words. After the fall of Bhishma and Drona and the mighty car-warrior Karna,¹¹ after the slaughter of Jayadratha and thy brothers, O sinless one, and thy son Lakshmana, what is there now for us to do ?¹² They, upon whom resting all burdens we had been enjoying sovereignty, have all gone to regions of blessedness attainable by persons conversant with

* *Niçā*, a niche or box for the driver:—T.

Brahma, casting off their bodies !¹³ As regards ourselves, deprived of those great car-warriors possessed of numerous accomplishments, we shall have to pass our time in grief, having caused numerous kings to perish !¹⁴ When all those heroes were alive, even then Vibhatsu could not be vanquished. Having Krishna, for his eyes, that mighty-armed hero is incapable of being defeated by the very gods !¹⁵ The vast (Kaurava) host, approaching his Ape-bearing standard that is lofty as an Indra's pole (set up in the season of spring) and that is effulgent as Indra's bow, hath always trembled in fear.¹⁶ At the leonine roars of Bhimasena and the blare of *Pāñchajanya*, and the twang of *Gāndiva*, our hearts will die away within us.¹⁷ Moving like flashes of lightning, and blinding our eyes, Arjuna's *Gāndiva* is seen to resemble a circle of fire.¹⁸ Decked with pure gold, that formidable bow, as it is shaken, looks like lightning's flash moving about on every side.¹⁹ Steeds white in hue and possessed of great speed and endued with the splendour of the Moon or the *Kāṣa* grass, and that run devouring the skies, are yoked unto his car.²⁰ Urged on by Krishna, like masses of clouds driven by the wind, and their limbs decked with gold, they bear Arjuna to battle.²¹ That foremost of all persons conversant with arms, viz., Arjuna, burnt that great force of thine like a swelling conflagration consuming dry grass in the forest in the season of winter.²² Possessed of the splendour of Indra himself, while penetrating into our ranks, we have seen Dhananjaya to look like an elephant with four tusks.²³ While agitating thy army and inspiring the kings with fear, we have seen Dhananjaya to resemble an elephant agitating a lake overgrown with lotuses.²⁴ While terrifying all the warriors with the twang of his bow, we have again seen the son of Pāndu to resemble a lion inspiring smaller animals with dread.²⁵ Those two foremost of bowmen in all the worlds, those two bulls among all persons armed with the bow, viz., the two Krishnas, clad in mail, are looking exceedingly beautiful.²⁶ Today is the seventeenth day of this awful battle, O Bhārata, of those that are being slaughtered in the midst of this fight !²⁷ The diverse divisions of thy army are broken and dispersed like autumnal clouds dispersed by the

wind.²⁸ Savyasāchin, O monarch, caused thy army to tremble and reel like a tempest-tossed boat exposed on the bosom of the ocean.²⁹ Where was the Suta's son, where was Drona with all his followers, where was I, where wert thou, where was Hridikā's son, where thy brother Dusçāsana accompanied by his brothers, (when Jayadratha was slain) ?³⁰ Upon beholding, Jayadratha and finding him within the range of his arrows, Arjuna, putting forth his prowess upon all thy kinsmen and brothers and allies and maternal uncles, and placing his feet upon their heads, slew king Jayadratha in the very sight of all ! What then is there for us to do now ?³¹⁻³² Who is there among thy troops now that would vanquish the son of Pāndu ?³³ That high-souled warrior possesses diverse kinds of celestial weapons. The twang, again, of *Gāndīva* robbeth us of our energies !³⁴ This army of thine that is now without a leader is like a night without the Moon, or like a river that is dried up with all the trees on its banks broken by elephants.³⁵ The mighty-armed Arjuna of white steeds will, at his pleasure, career amid this thy masterless host, like a blazing conflagration amid a heap of grass !³⁶ The impetuosity of those two, viz., Sātyaki and Bhimasena, would split all the mountains or dry up all the oceans !³⁷ The words that Bhima spoke in the midst of the assembly have all been nearly accomplished by him, O monarch ! That which remains unaccomplished will again be accomplished by him !³⁸ While Karna was battling before it, the army of the Pāndavas, difficult to be defeated, was vigorously protected by the wielder of *Gāndīva*.³⁹ Ye have done many foul wrongs, without any cause, unto the righteous Pāndavas ! The fruits of those acts have now come !⁴⁰ For the sake of thy own objects thou hadst, with great care, mustered together a large force ! That vast force as also thyself, O bull of Bharata's race, have fallen into great danger !⁴¹ Preserve thy own self now, for self is the refuge of everything ! If the refuge is broken, O sire, everything inhering thereto is scattered on every side.⁴² He that is being weakened should seek peace by conciliation. He that is growing should make war. This is the policy taught by Vrihaspati.⁴³ We are now inferior to the sons of Pāndu as regards the strength of our army. There-

fore, O lord, I think peace with the Pāṇdavas is for our good!⁴⁴ He that does not know what is for his good or (knowing) disregards what is for his good, is soon divested of his kingdom and never obtains any good.⁴⁵ If by bowing unto king Yudhishtira sovereignty may still remain to us, even that would be for our good, and not, O king, to sustain through folly defeat (at the hands of the Pāṇdavas)!⁴⁶ Yudhishtira is compassionate. At the request of Vichitraviryya's son and of Govinda, he will allow you to continue king.⁴⁷ Whatever Hrishikeṣa will say unto the victorious king Yudhishtira and Arjuna and Bhimasena, all of them will, without doubt, obey.⁴⁸ Krishna will not, I think, be able to transgress the words of Dhritarāshtra of Kuru's race, nor will the son of Pāṇdu be able to transgress those of Krishna.⁴⁹ A cessation of hostilities with the sons of Prithū is what I consider to be for thy good. I do not say this unto thee from any mean motives nor for protecting my life. I say, O king, that which I regard to be beneficial. Thou wilt recollect these words when thou wilt be on the point of death (if thou neglectest them now)!⁵⁰—Advanced in years, Kripa the son of Caradwat said these words weepingly. Breathing long and hot breaths, he then gave way to sorrow and almost lost his senses.'⁵¹

SECTION V.

"Sanjaya said,—'Thus addressed by the celebrated son of Gotama, the king (Duryodhana), breathing long and hot breaths, remained silent, O monarch!' Having reflected for a little while, the high-souled son of Dhritarāshtra, that scorcher of foes, then said these words unto Caradwat's son Kripa :²—Whatever a friend should say, thou hast said unto me! Thou hast also, whilst battling, done everything for me, without caring for thy very life!³ The world has seen thee penetrate into the midst of the Pāṇdava divisions and fight with the mighty car-warriors of the Pāṇdavas endued with great energy.⁴ That which should be said by a friend has been said by thee. Thy words, however, do not please me like medicine that pleases the person that is on the point of death.'⁵ These bene-

ficial and excellent words, fraught with reason, that thou, O mighty-armed one, hast said, do not seem acceptable to me, O foremost of Brāhmanas !⁶ Deprived by us of his kingdom (on a former occasion), why will the son of Pāndu repose his trust on us ! That mighty king was once defeated by us at dice. Why will we again believe my words ?^{7*} So also, Krishna, ever engaged in the good of the Pārthas, when he came to us as an envoy, was deceived by us. That act of ours was exceedingly ill-judged. Why then, O regenerate one, will Hrishikeça trust my words ?⁸ The princess Krishnā, while standing in the midst of the assembly, wept piteously. Krishna will never forget that act of ours, nor that act, viz., the deprivation of Yudhishtira by us of his kingdom !⁹ Formerly it was heard by us that the two Krishnas have the same heart between them and are firmly united with each other ! Today, O lord, we have seen it with our eyes !¹⁰ Having heard of the slaughter of his sister's son, Keçava passeth his nights in sorrow. We have offended him highly. Why will he forgive us then ?¹¹ Arjuna also, in consequence of Arhimanyu's death, hath become very miserable. Even if solicited, why will he strive for my good ?¹² The second son of Pāndu, the mighty Bhimasena, is exceedingly fierce. He has made a terrible vow. He will break but not bend.¹³ The heroic twins, breathing animosity against us, when clad in mail and armed with their swords, resemble a pair of Yamas.¹⁴ Dhrishtadyumna and Cikhandin have drawn their swords against me. Why will those two, O best of Brāhmanas, strive for my good ?¹⁵ While clad in a single raiment and in her season, the princess Krishnā was treated cruelly by Duçāsana in the midst of the assembly and before the eyes of all.¹⁶ Those scorchers of foes, viz., Pāndavas, who still remember the naked Draupadi plunged into distress, can never be dissuaded from battle.¹⁷ Then again, Krishnā the daughter of Drupada, is, in sorrow, undergoing the austere of penances for my destruction and the success of the objects cherished by her husbands, and sleepeth every day on the bare ground, intending to do so till the end of the

* A triplet in the Bengal texts.—T.

hostilities is attained.¹⁸ Abandoning honor and pride, the uterine sister of Vāsudeva (Subhadrā) is always serving Draupadi as a veritable waiting-woman.¹⁹ Everything, therefore, hath flamed up. That fire can never be quenched. Peace with them hath become impossible in consequence of the slaughter of Abhimanyu.²⁰ Having also enjoyed the sovereignty of this Earth bounded by the ocean, how shall I be able to enjoy, under favor of the Pāndavas, a kingdom in peace?²¹ Having shone like the Sun upon the heads of all the kings, how shall I walk behind Yudhishtira like a slave?²² Having enjoyed all enjoyable articles and shown great compassion, how shall I lead a miserable life now with miserable men as my companions?²³ I do not hate those mild and beneficial words that thou hast spoken. I, however, do not think that this is the time for peace.²⁴ To fight righteously is, O scorcher of foes, what I regard to be good policy. This is not the time for acting like a eunuch. On the other hand, this is the time for battle.²⁵ I have performed many sacrifices. I have given away *Dakshinas* to Brāhmanas. I have obtained the attainment of all my wishes. I have listened to *Vedic* recitations. I have walked upon the heads of my foes.²⁶ My servants have all been well cherished by me. I have relieved people in distress. I dare not, O foremost of regenerate ones, address such humble words to the Pāndavas.²⁷ I have conquered foreign kingdoms. I have properly governed my own kingdom. I have enjoyed diverse kinds of enjoyable articles. Religion and profit and pleasure I have pursued. I have paid off my debt to the *Pitris* and to Kshatriya duty.²⁸ Certainly, there is no happiness here! What becomes of kingdom, and what of good name? Fame is all that one should acquire here. That fame can be obtained by battle, and by no other means.²⁹ The death that a Kshatriya meets with at home is censurable. Death on one's bed at home is highly sinful.³⁰ The man who casts away his body in the woods or in battle after having performed sacrifices, obtains great glory.³¹ He is no man who dies miserably weeping in pain, afflicted by disease and decay, in the midst of crying kinsmen.³² Abandoning diverse objects of enjoyment, I shall now, by righteous battle, proceed to the regions of

Cakra, obtaining the companionship of those that have attained to the highest end.³² Without doubt, the habitation of heroes of righteous behaviour, who never retreat from battle, who are gifted with intelligence and devoted to truth, who are performers of sacrifices, and who have been sanctified in the sacrifice of weapons, is in heaven.³⁴ The diverse tribes of *Apsaras*, without doubt, joyfully gaze at such heroes when engaged in battle. Without doubt, the *Pitris* behold them worshipped in the assembly of the gods and rejoicing in heaven, in the company of *Apsaras*.³⁵ We will now ascend the path that is trod by the celestials and by heroes unreturning from battle,³⁶ that path, viz., which has been taken by our venerable grandsire, by the preceptor endued with great intelligence, by Jayadratha, by Karna, and by Duṣṣāsana!³⁷ Many brave kings, who had exerted themselves vigorously for my sake in this battle, have been slain. Mangled with arrows and their limbs bathed in blood, they lie now on the bare Earth.³⁸ Possessed of great courage and conversant with excellent weapons, those kings, who had, again, performed sacrifices as ordained in the scriptures, having cast off their life-breaths in the discharge of their duties, have now become the denizens of Indra's abode.³⁹ They have paved the way (to that blessed region). That road will once more become difficult in consequence of the crowds of heroes that will hurry along it for reaching that blessed goal.⁴⁰ Remembering with gratitude the feats of those heroes that have died for me, I desire to pay off the debt I owe them, instead of fixing my heart upon kingdom.⁴¹ If, having caused my friends and brothers and grandsires to be slain, I save my own life, the world will, without doubt, censure me.⁴² What kind of sovereignty will that be which I will enjoy, destitute of kinsmen

* Some texts read *durgamo hi sukhām bhavet* for *durgamo hi punar-bhavet*. If the former reading be accepted, the meaning will be, 'once difficult, that road will become easy in consequence of the crowds of heroes that will hurry along it for reaching that blessed goal.' Duryodhana, in that case, would be held to be alluding to the many Kshatriyas that would yet die for obtaining regions of bliss in the other world, if the battle, instead of ceasing, were allowed to go on.—T.

and friends and well-wishers, and bowing down unto the son of Pāndu ?⁴⁵ I, who have lorded it over the universe in that way, will now acquire heaven by fair fight. It will not be otherwise !⁴⁶—Thus addressed by Duryodhana, all the Kshatriyas there applauded that speech and cheered the king, saying,—Excellent, Excellent !⁴⁷—Without at all grieving for their defeat, and firmly resolved upon displaying their prowess, all of them, having determined to fight, became filled with enthusiasm.⁴⁸ Having groomed their animals then, the Kauravas, delighting at the prospect of battle, took up their quarters (for the night) at a spot little less than two *Yojanas* distant from the field.⁴⁹ Having obtained the Saraswati of red waters on the sacred and beautiful table-land at the foot of Himavat, they bathed in that water and quenched their thirst with it. Their spirits raised by thy son, they continued to wait (on their resting ground).⁵⁰ Once more rallying their own selves as well as one another, all those Kshatriyas, O king, urged by fate, waited (in their encampment).’ ”⁵¹

SECTION VI.

“Sanjaya said,—‘On that table-land at the foot of Himavat, those warriors, O monarch, delighting at the prospect of battle and assembled together, passed the night.¹ Indeed, Calya and Chitrasena and the mighty car-warrior Cakuni and Aṇwatthāman and Kripa and Kritavarman of the Sātzwata race,² and Sushena and Arishtasena and Dhritasena of great energy and Jayatsena and all these kings passed the night there.³ After the heroic Karna had been slain in battle, thy sons, inspired with fright by the Pāndavas desirous of victory, failed to obtain peace anywhere else than on the mountains of Himavat.⁴ All of them then, O king, who were resolved on battle, duly worshipped the king and said unto him, in the presence of Calya, these words !⁵—It behoveth thee to fight with the enemy, after having made some one the generalissimo of thy army, protected by whom in battle we will vanquish our foes !⁶—Then Duryodhana, without alighting from his car, [proceeded towards]* that foremost of car-warriors, that hero

* These words occur lower down in verse 17.—T.

conversant with all the rules of battle,* (viz., Açwatthāman,) who resembled the Destroyer himself in battle.† Possessed of beautiful limbs, of head well-covered, of a neck adorned with three lines like those in a conch-shell, of sweet speech, of eyes resembling the petals of a full-blown lotus, and of a face like that of the tiger, of the dignity of Meru,‡ resembling the bull of Mahādeva as regards neck, eyes, tread, and voice, endued with arms that were large, massive, and well-joined, having a chest that was broad and well-formed,§ equal unto Garuda on the wind in speed and might, gifted with a splendour like that of the rays of the Sun, rivalling Uçanas himself in intelligence|| and the Moon in beauty and form and charms of face, with a body that seemed to be made of a number of golden lotuses, with well-made joints,¶ of well-formed thighs and waist and hips, of beautiful feet, beautiful fingers, and beautiful nails, he seemed to have been made by the Creator with great care after recollecting one after another all the beautiful and good attributes of creation.‡ Possessed of every auspicious mark, and clever in every act, he was an ocean of learning. Ever vanquishing his foes with great speed, he was incapable of being forcibly vanquished by foes.‡ He knew, in all its details, the science of weapons consisting of four *padas* and ten *Angas*.† He knew also the four *Vedas* with all their branches, and the *Ākhyānas* as the fifth.‡ Possessed of great ascetic merit, Drona, himself not born of woman, having worshipped the Three-eyed deity with great attention and austere vows, begat him upon a wife not born of woman.‡ Approaching that personage of unrivalled feats, that one who is unrivalled in beauty on Earth, that one who has mastered all branches of learning, that ocean of accomplishments, the faultless Açwatthāman, thy son told him these words:—Thou, O preceptor's son, art today our highest re-

* The correct reading, I apprehend, is *Sarva yuddhavidhānajnam* as in some of the Bengal texts, and not *Sarvayuddhavihāvajnam*, as in the Bombay edition, although Nilakantha notices the latter in his gloss.

† A *pada* is a great division of a subject, an *anga* being a smaller division, or subdivision.—T.

fuge ! Tell us, therefore, who is to be the generalissimo of my forces now, placing whom at our head, all of us, united together, may vanquish the Pāṇḍavas ?—¹⁶⁻¹⁸

“ [Thus addressed,] the son of Drona answered,—Let Calya become the leader of our army ! In descent, in prowess, in energy, in fame, in beauty of person, and in every other accomplishment, he is superior !¹⁹ Mindful of the services rendered to him, he has taken up our side, having abandoned the sons of his own sister ! Owning a large force of his own, that mighty-armed one is like a second (Kārtikeya, the) celestial generalissimo !²⁰ Making that king the commander of our forces, O best of monarchs, we will be able to gain victory, like the gods, after making the unvanquished Skanda their commander !²¹—After Drona’s son had said these words, all the kings stood, surrounding Calya, and cried victory to him. Having made up their minds for battle, they felt great joy.²² Then Duryodhana, alighting from his car, joined his hands and addressing Calya, that rival of Drona and Bhishma in battle, who was on his car, said these words :²³—O thou that art devoted to friends, that time has now come for thy friends when intelligent men examine persons in the guise of friends as to whether they are true friends or otherwise !²⁴ Brave as thou art, be thou our generalissimo at the van of our army. When thou wilt proceed to battle, the Pāṇḍavas, with their friends, will become cheerless, and the Pāṇchālas will be depressed !²⁵—

“ Calya answered,—I will, O king of the Kurus, accomplish that which thou askest me to accomplish ! Everything I have, viz., my life-breaths, my kingdom, my wealth, is at thy service !²⁶—

“ Duryodhana said,—I solicit thee with offer of the leadership of my army, O maternal uncle ! O foremost of warriors, protect us incomparably, even as Skanda protected the gods in battle !²⁷ O foremost of kings, thyself cause thy own self to be installed in the command as Pāvaka’s son Kārtikeya in the command of (the forces of) the celestials ! O hero, slay our foes in battle like Indra slaying the *Dānavas* ! ”²⁸—

SECTION VII.

"Sanjaya said,—'Hearing these words of the (Kuru) king, the valiant monarch (Calya), O king, said these words unto Duryodhana in reply :—O mighty-armed Duryodhana, listen to me, O foremost of eloquent men ! Thou regardest the two Krishnas, when on their car, to be the foremost of car-warriors ! They are not, however, together equal to me in might of arms !² What need I say of the Pāṇḍavas ? When angry, I can fight, at the van of battle, with the whole world consisting of gods, *Asuras*, and men, risen up in arms !³ I will vanquish the assembled Pārthas and the Somakas in battle ! Without doubt, I will become the leader of thy troops !⁴ I will form such an array that our enemies will not be able to overmaster it ! I say this to thee, O Duryodhana ! There is no doubt in this !⁵—Thus addressed (by Calya), king Duryodhana cheerfully poured sanctified water, without losing any time, O best of the Bharatas, on the ruler of the Madras, in the midst of his troops, according to the rites ordained in the scriptures, O monarch.*⁶ After Calya had been invested with the command, loud leonine roars arose among thy troops and diverse musical instruments also, O Bhārata, were beat and blown.⁷† The Kaurava warriors became very cheerful, as also the mighty car-warriors among the Madrakas. And all of them praised the royal Calya, that ornament of battle, saying,⁸—Victory to thee, O king ! Long life to thee ! Slay all the assembled foes ! Having obtained the might of thy arms, let the Dhārtarāshtras endued with great strength, rule the wide Earth without a foe !⁹ Thou art capable of vanquishing in battle the three worlds consisting of the gods, the *Asuras*,

* *I. e.*, formally invested him with the command of the army. The ceremony consisted in pouring sanctified water on the head of the person chosen.—T.

† The Bombay edition reads, wrongly, I think, *Klishtarupas* for *Hrishtarupas*.—T.

‡ Literally, 'with all their foes slain !'—T.

then need be said of the Somakas and the Srinjayas that are mortal?¹⁰—Thus praised, the mighty king of the Madrakas obtained great joy that is unattainable by persons of unrefined souls.¹¹

“Calya said,—Today, O king, I will either slay all the Pāṇchālas with the Pāṇdavas in battle, or, slain by them, proceed to heaven!¹² Let the world behold me today careering (on the field of battle) fearlessly! Today let all the sons of Pāṇdu, and Vāsudeva, and Sātyaki,¹³ and the sons of Draupadi, and Dhṛishtadyumna, and Cikhandin, and all the Prabhadrakas,¹⁴ behold my prowess and the great might of my bow, and my quickness, and the energy of my weapons, and the strength of my arms, in battle!¹⁵ Let the Pārthas, and all the *Sibbhus*, with the *Chāranas*, behold today the strength that is in my arms and the wealth of weapons I possess!¹⁶ Beholding my prowess today, let the mighty car-warriors of the Pāṇdavas, desirous of counteracting it, adopt diverse courses of action!¹⁷ Today I will rout the troops of the Pāṇdavas on all sides! Surpassing Drona and Bhīma and the Suta’s son, O lord, in battle. I will career on the field, O Kaurava, for doing what is agreeable to thee!¹⁸—”

“Sanjaya continued,—‘After Calya had been invested with the command, O giver of honors, no one among thy troops, O bull of Bharata’s race, any longer felt any grief on account of Karna.¹⁹ Indeed, the troops became cheerful and glad. They regarded the Pārthas as already slain and brought under the power of the ruler of the Madras.²⁰ Having obtained great joy, thy troops, O bull of Bharata’s race, slept that night happily and became very cheerful.²¹ Hearing those shouts of thy army, king Yudhishtira, addressing him of Vrishni’s race, said these words, in the hearing of all the Kshatriyas:²²—The ruler of the Madras, viz., Calya, that great bowman who is highly regarded by all the warriors, hath, O Mādhava, been made the leader of his forces by Dhṛitarāshtra’s son!²³ Knowing this that has happened, do, O Mādhava, that which is beneficial! Thou art our leader and protector! Do that which should next be done!²⁴—Then Vāsudeva, O monarch, said unto that king:—I know Ārtāyani, O Bhārata,

truly!²⁶ Endued with prowess and great energy, he is highly illustrious! He is accomplished, conversant with all the modes of warfare, and possessed of great lightness of hand!²⁶ I think that the ruler of the Madras is in battle equal to Bhishma or Drona or Karna, or, perhaps, superior to them.²⁷ I do not, O ruler of men, even upon reflection, find the warrior who may be a match for Calya while engaged in fight!²⁸ In battle, he is superior in might to Cikhandin and Arjuna and Bhima and Sātyaki and Dhrishtadyumna, O Bhārata!²⁹ The king of the Madras, O monarch, endued with the prowess of a lion or an elephant, will career fearlessly in battle, like the Destroyer himself in wrath amongst creatures at the time of the universal destruction.³⁰ I do not behold a match for him in battle save thee, O tiger among men, that art possessed of prowess equal to that of a tiger!³¹ Save thee there is no other person in either heaven or the whole of this world, who, O son of Kuru's race, would be able to slay the ruler of the Madras while excited with wrath in battle!³² Day after day engaged in fight, he agitates thy troops. For this, slay Calya in battle, like Maghavat slaying Camvara.³³ Treated with honor by Dhritarāshtra's son, that hero is invincible in battle! Upon the fall of the ruler of the Madras in battle, thou art certain to have victory! Upon his slaughter, the vast Dhārtarāshtra host will be slain!³⁴ Hearing, O monarch, these words of mine now, proceed, O Pārtha, against that mighty car-warrior, viz., the ruler of the Madras!³⁵ Slay that warrior, O thou of mighty arms, like Vāsava slaying the *Asura* Namuchi! There is no need of showing any compassion here, thinking that this one is thy maternal uncle! Keeping the duties of a Kshatriya before thee, slay the ruler of the Madras!³⁶ Having crossed the fathomless oceans represented by Bhishma and Drona and Karna, do not sink, with thy followers, in the print of a cow's hoof represented by Calya!³⁷ Display in battle the whole of thy ascetic power and thy Kshatriya energy! Slay that car-warrior!³⁸—Having said these words, Keçava, that slayer of hostile heroes, proceeded to his tent in the evening, worshipped by the Pāndavas.³⁹ After Keçava had gone, king Yudhishthira the just, dismissing all his brothers and the Somakas,

happily slept that night, like an elephant from whose body the darts have been plucked out.⁴⁰ All those great bowmen, viz., the Pāṇchālas and the Pāṇdavas, delighted in consequence of the fall of Karna, slept that night happily.⁴¹ Its fever dispelled, the army of the Pāṇdavas, abounding with great bowmen and mighty car-warriors, having reached the shore as it were, became very happy that night, in consequence of the victory, O sire, it had won by the slaughter of Karna !⁴²

SECTION VIII.

"Sanjaya said,—'After that night had passed away, king Duryodhana then, addressing all thy soldiers, said,—Arm, ye mighty car-warriors !—Hearing the command of the king, the warriors began to put on their armour. Some began to yoke their steeds to their cars quickly, others ran hither and thither.³ The elephants began to be equipt. The foot-soldiers began to arm. Others, numbering thousands, began to spread carpets on the terraces of cars.⁵ The noise of musical instruments, O monarch, arose there, for enhancing the martial enthusiasm of the soldiers.⁴ Then all the troops, placed in their proper posts, were seen, O Bhārata, to stand, clad in mail and resolved to make death their goal.⁵ Having made the ruler of the Madras their leader, the great car-warriors of the Kauravas, distributing their troops, stood in divisions.⁶ Then all thy warriors, with Kripa and Kritavarman and Drona's son and Calya and Suvala's son and the other kings that were yet alive, met thy son, and arrived at this understanding, viz., that none of them would individually and alone fight with the Pāṇdavas.⁷⁻⁸ And they said,—He amongst us that will fight alone and unsupported with the Pāṇdavas, or he that will abandon a comrade engaged in fight, will be stained with the five grave sins and all the minor sins !—And they said,—All of us, united together, will fight with the foe !—Those great car-warriors, having made such an understanding with one another, placed the ruler of the Madras at their head and quickly proceeded against their foes.¹⁰ Similarly, all the Pāṇdavas, having arrayed their troops in great battle, proceeded against the Kauravas,

O king, for fighting with them on every side.¹¹ Soon, O chief of the Bharatas, that host, whose noise resembled that of the agitated ocean, and which seemed to be wonderful in consequence of its cars and elephants, presented the aspect of the vasty deep swelling with its surges!¹²

“Dhritarāshtra said,—‘I have heard of the fall of Drona, of Bhishma, and of the son of Rādhā! Tell me now of the fall of Calya and of my son!’¹³ How, indeed, O Sanjaya, was Calya slain by king Yudhishtira the just? And how was my son Duryodhana slain by Bhimasena of great might?’¹⁴

“Sanjaya said,—‘Hear, O king, with patience, of the destruction of human bodies and the loss of elephants and steeds, as I describe (to thee) the battle!’¹⁵ The hope became strong. O king, in the breasts of thy sons that, after Drona and Bhishma and the Suta’s son had been overthrown, Calya, O sire, would slay all the Pārthas in battle!¹⁶ Cherishing that hope in his heart, and drawing comfort from it, O Bhārata, thy son Duryodhana, relying in battle upon that mighty car-warrior, viz., the ruler of the Madras, regarded himself as possessed of a protector.^{17*} When after Karna’s fall the Pārthas had uttered leonine roars, a great fear, O king, had possessed the hearts of the Dhārtarāshtras.¹⁸ Assuring him duly, the valiant king of the Madras, having formed, O monarch, a grand array whose arrangements were auspicious in every respect,¹⁹ proceeded against the Pārthas in battle. And the valiant king of the Madras proceeded, shaking his beautiful and exceedingly strong bow capable of imparting a great velocity to the shafts sped from it.²⁰ And that mighty car-warrior was mounted upon a foremost of vehicles having horses of the Sindhu breed yoked unto it. Riding upon his car, his driver made the vehicle look resplendent.²¹ Protected by that car, that hero, that brave crusher of foes, (viz., Calya), stood, O monarch, dispelling the fears of thy sons.²² In the advance (to battle), the king of the Madras, clad in mail, proceeded at the head of the array, accompanied by the brave Madrakas and the invincible sons of Karna.²³ On the left was Kritavarman, surrounded by the

* Both 16 and 17 are triplets,—T.

Trigartas. On the right was Gautama (Kripa) with the Cakas and the Yavanas.²⁴ In the rear was Açwatthāman surrounded by the Kāmvojas. In the centre was Duryodhana, protected by the foremost of Kuru warriors.²⁵ Surrounded by a large force of cavalry and other troops, Suvala's son, Cakuni, as also the mighty car-warrior Uluka, proceeded with the others.²⁶ The mighty bowmen amongst the Pāndavas, those chastisers of foes, dividing themselves, O monarch, into three bodies, rushed against thy troops.²⁷ Dhrishtadyumna and Cikhandin and the mighty car-warrior Sātyaki proceeded with great speed against the army of Calya.²⁸ Then king Yudhishtira, accompanied by his troops, rushed against Calya alone, from desire of slaughtering him, O bull of Bharata's race!²⁹ Arjuna, that slayer of large bands of foes, rushed with great speed against that great Bowman, viz., Kritavarman, and the *Samsaptakas*.³⁰ Bhimasena and the great car-warriors among the Somakas rushed, O monarch, against Kripa, desirous of slaughtering their foes in battle.³¹ The two sons of Mādri, accompanied by their troops, proceeded against Cakuni and the great car-warrior Uluka at the head of their forces.³² Similarly, thousands upon thousands of warriors, of thy army, armed with diverse weapons and filled with rage, proceeded against the Pāndavas in that battle.³³

"Dhritarāshtra said,—'After the fall of the mighty bowmen Bhishma and Drona and the great car-warrior Karna, and after both the Kurus and the Pāndavas had been reduced in numbers, and when, indeed, the Pārthas, possessed of great prowess, became once more angry in battle, what, O Sanjaya, was the strength of each of the armies?'³⁴⁻³⁵

"Sanjaya said,—'Hear, O king, how we and the enemy both stood for battle on that occasion, and what was then the strength of the two armies!³⁶ Eleven thousand cars, O bull of Bharata's race, ten thousand and seven hundred elephants,³⁷ and full two hundred thousand horse, and three millions of foot, composed the strength of thy army!³⁸ Six thousand cars, six thousand elephants, ten thousand horse, and one million of foot, O Bhārata,³⁹ were all that composed the remnant of the Pāndava force in that battle, These, O bull of

Bharata's race, encountered each other for battle.⁴⁰ Having distributed their forces in this way, O monarch, ourselves, excited with wrath and inspired with desire of victory, proceeded against the Pāṇḍavas, having placed ourselves under the command of the ruler of the Madras.⁴¹ Similarly, the brave Pāṇḍavas, those tigers among men, desirous of victory, and the Pāṇchālas possessed of great fame, came to battle.⁴² Even thus, O monarch, all those tigers among men, desirous of slaughtering their foes, encountered one another at dawn of day, O lord!⁴³ Then commenced a fierce and terrible battle between thy troops and the enemy, the combatants being all engaged in striking and slaughtering one another.'⁴⁴

SECTION IX.

'Sanjaya said,—'Then commenced the battle between the Kurus and the Srinjayas, O monarch, that was as fierce and awful as the battle between the gods and the *Asuras*.' Men, and crowds of cars and elephants, and elephant-warriors and horsemen by thousands, and steeds, all possessed of great prowess, encountered one another.¹ The loud noise of rushing elephants of fearful forms was then heard there, resembling the roars of the clouds in the welkin, in the season of rains.² Some car-warriors, struck by elephants, were deprived of their cars. Routed by those infuriate animals, other brave combatants ran on the field.³ Well-trained car-warriors, O Bhārata, with their shafts, despatched large bodies of cavalry and the footmen that urged and protected the elephants, to the other world.⁴ Well-trained horsemen, O king, surrounding great car-warriors, careered on the field, striking and slaying the latter with spears and darts and swords.⁵ Some combatants armed with bows, encompassing great car-warriors, despatched them to Yama's abode, the many unitedly battling against individual ones.⁷ Other great car-warriors, encompassing elephants and foremost warriors of their own class, slew some mighty one amongst them that fought on the field, careering all around.⁸ Simi-

* The Bombay reading, which I adopt, is *Nāgān Rathavarān* &c.—T.

larly, O king, elephants, encompassing individual car-warriors excited with wrath and scattering showers of shafts, despatched them to the other world.⁹ Elephant-warrior rushing against elephant-warrior, and car-warrior against car-warrior, in that battle, slew each other with darts and lances and cloth-yard shafts, O Bhārata !¹⁰ Cars and elephants and horse, crushing foot-soldiers in the midst of battle, were seen to make confusion worse confounded.¹¹ Adorned with yak-tails, steeds rushed on all sides, looking like the swans found on the plains at the foot of Himavat. They rushed with such speed that they seemed ready to devour the very Earth.¹² The field, O monarch, indented with the hoofs of those steeds, looked beautiful like a beautiful woman bearing the marks of (her lover's) nails on her person.¹³ With the noise made by the tread of heroes, the wheels of cars, the shouts of foot-soldiers, the grunts of elephants,¹⁴ the peal of drums and other musical instruments, and the blare of conchs, the Earth began to resound as if with deafening peals of thunder.¹⁵ In consequence of twanging bows and flashing sabres and the glaring armour of the combatants, all became so confused there that nothing could be distinctly marked.¹⁶ Innumerable arms, lopped off from human bodies, and looking like the tusks of elephants, jumped up and writhed and moved furiously about.¹⁷ The sound made, O monarch, by heads falling on the field of battle, resembled that made by the falling fruits of palmyra trees.¹⁸ Strewn with those fallen heads that were crimson with blood, the Earth looked resplendent as if adorned with gold-colored lotuses in their season.¹⁹ Indeed, with those lifeless heads with upturned eyes, that were exceedingly mangled (with shafts and other weapons), the field of battle, O king, looked resplendent as if strewn with full-blown lotuses.²⁰ With the fallen arms of the combatants, smeared with sandal and adorned with costly *Keyuras*, the Earth looked bright as if strewn with the gorgeous poles set up in Indra's honor.²¹ The field of battle became covered with the thighs of kings, cut off in that battle and looking like the tapering trunks of elephants.²² Teeming with hundreds of headless trunks and strewn with umbrellas and yak-yails, that vast army looked beautiful like a flowering forest.²³ Then, on the field of

battle, O monarch, warriors careered fearlessly, their limbs bathed in blood and, therefore, looking like flowering *Kinçukas*.²⁴ Elephants also, afflicted with arrows and lances, fell down here and there like broken clouds dropped from the skies.²⁵ Elephant-divisions, O monarch, slaughtered by highsouled warriors, dispersed in all directions like wind-tossed clouds.²⁶ Those elephants, looking like clouds, fell down on the Earth, like mountains riven with thunder, O lord, on the occasion of the dissolution of the world at the end of the *Yuga*.²⁷ Heaps upon heaps, looking like mountains, were seen, lying on the ground, of fallen steeds with their riders.²⁸ A river appeared on the field of battle, flowing towards the other world. Blood formed its waters, and cars its eddies. Standards formed its trees, and bones its pebbles.²⁹ The arms (of combatants) were its alligators, bows its current, elephants its large rocks, and steeds its smaller ones. Fat and marrow formed its mire, umbrellas its swans, and maces its rafts.³⁰ Abounding with armour and head-gears, banners constituted its beautiful trees. Teeming with wheels that formed its swarms of *Chakravākas*, it was covered with *Trivenus* and *Dandus*.³¹ Inspiring the brave with delight and enhancing the fears of the timid, that fierce river set in, whose shores abounded with Kurus and Srinjayas.³² Those brave warriors, with arms resembling spiked bludgeons, by the aid of their vehicles and animals serving the purposes of rafts and boats, crossed that awful river which ran towards the region of the dead.³³ During the progress of that battle, O monarch, in which no consideration was showed by any body for any one, and which, fraught with awful destruction of the four kinds of forces, therefore, resembled the battle between the gods and the *Asuras* in days of old,³⁴ some among the combatants, O scorcher of foes, loudly called upon their kinsmen and friends. Some, called upon by crying kinsmen, returned, afflicted with fear.³⁵ During the progress of that fierce and awful battle, Arjuna and Bhimasena stupefied their foes.³⁶ That vast host of thine, O ruler of men, thus slaughtered, swooned away on the field, like a woman under the influence of liquor.³⁷ Having stupefied that army, Bhimasena and Dhananjaya blew their conchs and uttered

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